Благослови вінець року благости Твоєї, Господи!
(пс. 64:11)

2019 Church Typicon

Thou shalt bless the crown of the year with Thy goodness, O Lord!
(ps. 64:11)

Слава Ісусу Христу!

Glory to Jesus Christ!

This typicon was prepared by Fr. Bohdan Hladio of St. John the Baptist Ukrainian Orthodox Church in Oshawa, Ontario, as part of the "Pastyr.ca" project of the Eastern Eparchy of the Ukrainian Orthodox Church of Canada, and is based upon the original work done by Archimandrite (now Archbishop) Job (Getcha). The liturgical directives contained herein conform to the rules governing the order for services found in the Typicon of the Orthodox Church.

Please note that since this typicon has been prepared for parish usage certain abbreviations (especially in regards to the number of tropars and kondaks sung at Sunday Liturgy) have been made. The complete order for singing all tropars at a Sunday or weekday Liturgy can be found in appendix one.

The tropars given at the end of Vespers in this typicon assume that the vigil will be celebrated. If Vespers is being celebrated by itself (i.e., not together with Matins) the proper order for the singing of the tropars before the dismissal is given in appendix two.

A guide outlining how the prokiemen and epistle are intoned when more than one is indicated can be found in appendix three.

Please feel free to use this typicon yourself, or even to share it with other clergy or faithful who can make use of it for the glory of God. ***Please do not publish this typicon, nor post it to a web-site, without my express permission.***

Please note that in accordance with common practice dates are given first according to the Julian (Old/Church) Calendar, and then according to the civil (Gregorian) calendar.

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January 2019 (NS)

Tuesday
19XII/1.I Martyr Boniface of Tarsus (290). *Ven. Elias of Murom, Wonderworker, of the Near Kyivan Caves (c. 1188).* Martyrs Elias, Probus, and Ares the Egyptians (308). Martyrs Polyeuctus at Caesarea in Cappadocia, and Timothy the Deacon in Maurentiania (309). St. Boniface the Merciful, bishop of Ferentino (VI). St. Gregory, archbishop of Omirits (552). *Ven. Amphilochius of Pochaiv (1971).*
Nativity Fast

Ord.: James 3: 1-10; Mk. 10:2-12

Wednesday
20XII/2.I **Forefeast of the Nativity of Christ.** Hieromartyr Ignatius the God-bearer (107). *Ven. Ignatius, Archmandrite, of the Kyivan Caves (1435).* St. Philogonius, bp. of Antioch (323). St. Daniel II, Archbishop of Serbia (1338). Repose of the Righteous John of Kronstadt (1908).
Fast day

Ord.: James 3: 11-4:6; Mk. 10:11-16

Thursday
21XII/3.I **Forefeast of the Nativity of Christ.** Virgin-martyr Juliana, and with her 500 men and 130 women, of Nicomedia (304). *Repose of St. Peter, Metropolitan of Kyiv and all Rus' (1326).* Martyr Theomistocles of Myra in Lycia (251). *St. Filaret, Metropolitan of Kyiv (1857).*
Nativity fast, wine and oil allowed.

Ord.: James 4: 7-5:; Mk. 10: 17-27

Friday
22XII/4.I **Forefeast of the Nativity of Christ.** Great Martyr Anastasia, "Deliverer from Bonds", her teacher the Martyr Chrysogonus, the martyrs Theodota, Evodias, Eutychianus and others who suffered with them (c. 304).
Fast day

The Divine Liturgy is not served on this day. Instead, the Royal hours are officiated.[1]

Royal Hours: First Hour: Mic. 5:2-4; Heb. 1:1-12; Mt. 1:18-25.
Third Hour: Bar. 3:36-4:4; Gal. 3:23-29; Lk. 2:1-20.

[1] When the eve of the Nativity of Christ falls on a Saturday or a Sunday the Royal Hours are transferred to the previous Friday. The Liturgy is not served on this Friday.

Sixth Hour: Is. 7:10-16, 8:1-4, 8-10; Heb. 1:10-2:3; Mt. 2:1-12.
Ninth Hour: Is. 9:6-7; Heb. 2:11-18; Mt. 2:13-23.

Royal Hours. At approximately 8:00 A.M. the priest vested in a phelon carries the Gospel book out through the Royal Doors to the centre of the Church and places it on an analogion. *Blessed is our God:* Reader: *Amen. Glory to You, our God. O Heavenly King. Trisagion.* After the Lord's prayer *Lord, have mercy* 12 times: *Glory: Both now: O Come, let us worship.* And the psalms (at every hour there are two special psalms and one regular psalm – see the *Menaion*). During the reading of the psalms a censing takes place, beginning from the Gospel on the analogion (at the 1st hour a great incensation, i.e. the altar and the entire temple; at the 3rd and 6th hours a small incensation, and at the 9th hour a great incensation). At the hours: the tropar of the forefeast – *Mary of the seed of David,* after this, at every hour, after the Theotokion – the special stykhyry (tropars with verses). *Let us be attentive:* The prokiemen and Old Testament reading. Epistle. Gospel. Then we continue the reading of the hour *(*at the first hour – *Direct my steps;* at the 3rd hour *Blessed is the Lord;* etc.) At all hours the kondak of the forefeast *Today the virgin*. At the 9th hour the last stykhyra – *Today is born from a virgin* – is solemnly read at the beginning, and at the words *We worship Thy Nativity* the priest, reader and faithful all make three small metanias (bows to the waist). There is a custom to intone the polychronion (mnoholittia) at this time. After this the stykhyra is sung. At the 9th hour after the reading of the Holy Gospel it is carried into the altar through the Royal Doors, which are then closed, and the priest removes his phelon. After the prayer of the 9th hour the psalms – *Bless the Lord, O my soul; Praise the Lord, O my soul* and the rest of the typica. After *The choir of the saints: both now:* we read the Creed. *Forgive, pardon and remit: Our Father.* The kondak of the forefeast – *Today the virgin*. *Lord, have mercy (40 times) All-holy Trinity. Blessed be the name of the Lord.* Psalm 33 (the entire psalm). Priest: *Wisdom.* We sing: *It is truly worthy to bless you, the Theotokos, ever blessed and most pure, and the mother of our God* (and we make a small metania). Priest: *Most Holy Theotokos, save us!* And we sing *More honourable.* Priest: *Glory to You, O Christ God.* And we sing *Glory: both now: Lord, have mercy* (thrice) *Bless.* And the small dismissal of the day.

Saturday
23XII/5.I **Saturday before the Nativity. Forefeast of the Nativity of Christ.** Holy Ten Martyrs of Crete (III): Theodulus, Saturninus, Euporus, Gelasius, Eunician, Zoticus, Pompeius, Agathopus, Basilides, and Evaristus (250). St. Niphon, bp. of Cyprus (IV). St. Paul, Bishop of Neo-Caesaria (IV). St. Nahum of Ochrid, enlightener of the Bulgarians (910).
Nativity fast, wine and oil allowed

Ord.: I Thess. 5: 14-23; Lk. 16: 10 – 15
Saturday before the Nativity: Gal. 3:8-12 Lk. 13: 18-29

Sunday
24XII/6.I **Sunday before the Nativity of Christ, of the Holy Fathers. Eve of the Nativity of Christ.** Tone 7. Nun-Martyr Eugenia and with her the martyrs Philip her father, Protus, Hyacinth, Basilla, and Claudia (c. 262). St. Nicholas the Monk of Bulgaria (IX).
Nativity fast, wine and oil allowed

Vespers: 1) Gen. 14:14-20; 2) Deut. 1:8-11,15-17; 3) Deut. 10:14-21.
Matins: G10, Jn. 21: 1-14.
Liturgy: Heb. 11:9 - 10,17-23,32-40; Mt. 1:1-25 (of the Holy Fathers)

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry for the Fathers and 4 of the pre-feast; *Glory*; of the fathers, *Both now*, - of the pre-feast. Entrance. Prokeimen — *The Lord is King*. Paremii of the Fathers. At the aposticha stykhyry of the Fathers in tone 2, *Glory*: of the fathers, *both now:* of the pre-feast. After the Song of Simeon: the Tropar of the Fathers (twice) and the tropar of the pre-feast once.

At Matins: At *God is the Lord*: Sunday tropar (twice), *Glory*: of the fathers, *Both now*: pre-feast. After the kathismas the sessional hymns of the Fathers. Resurrectional evlogitaria. Sessional Hymns of the Fathers. Gradual hymns and Prokeimen of the tone. 10th Resurrectional Gospel, from St. John, per. 66. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Fathers on 8 and of the pre-feast on 6; Irmoi of the canon of the Fathers. Katavasia – *Christ is born*. After the 3rd ode: hypakoe of the fathers. After the 6th ode: kondak of the fathers. At the 9th ode: *More honourable.* Exapostilaria of the Fathers, *Glory*: of the Fathers, *Both now*: of the pre-feast. At the praises: 3 stykhyry of the Fathers and 3 of the pre-feast, *Glory*: of the fathers; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having Risen from the tomb*. Litanies and dismissal. *Glory:both now.* 10th matinal doxasticon. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the fathers. Kondak of the fathers.

At the Liturgy of St. John Chrysostom: At the entrance, Tropars of the resurrectional tone the fathers, and the pre-feast, *Glory:* Kondak of the fathers, *Both now:* Kondak of the pre-feast. Prokeimen of the fathers: *Blessed art Thou O Lord, God of our fathers*. Epistle to the Hebrews per. 328. Gospel from St. Matthew per. 1. Communion hymns – *Praise the Lord* and *Rejoice in the Lord, you righteous.*

At Vespers (which is served after the dismissal of Liturgy: 1) Gen. 1:1-13; 2) Num. 24:2-3, 5-9, 17-18; 3) Mic. 4:6,7, 5:2-4; 4) Jos. 11:1-10; 5) Bar. 3:36—4:4; 6) Dan. 2:31-36, 44-45; 7) Is. 9:6,7; 8) Is. 7:10-16, 8:1-4, 8-10. Heb. 1: 1-12; Lk. 2: 1-20.

At 1 PM or immediately after the dismissal of the Liturgy we serve the festal vespers. The priest in an epitrachil' before the royal doors intones *Blessed is our God. Amen. Glory to Thee, our God: O Heavenly King,* after the *Our Father: O come, let us worship: Bless the Lord, O my soul.* Litany of peace. At *Lord, I have cried* (tone 2): 8 stykhyry of the feast, *Glory: both now:* of the feast. Entrance with the Gospel. Prokiemen – *Behold, now, bless the Lord.* The Royal doors are closed and the paremii are read. After the 3rd reading the Royal doors are opened, and the reader intones the tropar – *You were born in a cave* with verses. The singers repeat the tropar after every verse. At the end the reader sings the tropar. The Royal doors are closed. The next three Old Testament lections are read. The Royal doors are opened after the 6th reading, and the same order is followed as after the third lection. The tropar is intoned – *You have shone forth.* The Royal doors are closed and the last two Old Testament lections are read. The Royal doors are opened and the small litany is intoned with the exclamation *For You are Holy.* The trisagion is not sung, but instead we sing the Prokiemen – *The Lord said unto me.* Epistle to the Hebrews, per. 303. Gospel from St. Luke, per. 5. The litany – *Let us all say; Vouchsafe, O Lord;* and the litany *Let us complete our evening prayer.* After the exclamation the priest intones *Wisdom!* And then the dismissal of the feast.

After the dismissal the icon of the Nativity is carried to the middle of the temple and placed on the tetrapod to the solemn singing of the tropar and kondak of the feast – *Your Nativity: Glory: Both now: Today the Virgin.*

Monday
25XII/7.I **The Nativity According to the Flesh of our Lord, God and Saviour Jesus Christ.** The Adoration of the Magi: Melchior, Caspar, and Balthasar. Commemoration of the shepherds in Bethlehem who were watching their flocks and came to see the Lord.
Fast-free period

Matins: Mt. 1:18-25.
Liturgy of St. Basil the Great: Gal. 4:4-7; Mt. 2:1-12.

The Vigil begins with **Great Compline** with Litia. The priest in a phelon *Blessed is our God* – and he censes the entire temple. Reader – *Amen* – and he reads Great Compline. *God is with us* is sung. In place of the regular tropars *(enlighten my eyes, etc.)* after the first trisagion we sing the tropar *Your Nativity.* After the second trisagion we sing the kondak *Today*

the virgin. After *Glory to God in the highest* – we make the Litia procession. Stykhyry of the feast. At the aposticha the stykhyry of the feast. At the blessing of loaves the tropar of the feast thrice.

At Matins: At *God is the Lord:* the tropar of the feast – thrice. After the kathismas the sessional hymn of the feast. Polyelei and magnification of the feast. Small litany and sessional hymn of the feast. *From my youth.* Prokiemen of the feast. Gospel from St. Matthew, per. 2. Psalm 50. *Glory: Today all creation is filled with joy. Both now: Today all creation: Have mercy on me, O God:* and the stykhyra in tone 6: *Glory to God in the highest.* Canons of the feast. Irmos and Katavasia – *Christ is born.* After the 3rd ode – hypakoe of the feast. After the 6th ode – kondak and ikos of the feast. At the 9th ode we do not sing *It is truly worthy,* but the refrain of the feast *Magnify, O my soul:* and the rest. Exapostilarion of the feast. At the praises 4 stykhyry of the feast. Great Doxology. Tropar of the feast. Litanies and dismissal of the feast – *May Christ, who was born in a cave and laid in a manger for the sake of our salvation.* 1st hour.

At the hours: Tropar and Kondak of the feast.

At the Liturgy of St. Basil the Great: Antiphons of the feast. Entrance verse: *From the womb before the morning star.* Tropar of the feast, *Glory: both now:* Kondak of the feast. In place of the trisagion: *As many as have been baptized into Christ.* Prokiemen of the feast. Epistle to the Galatians, per. 209. Gospel from St. Matthew, per. 3. In place of *It is truly worthy:* the refrain *Magnify, O my soul* and the irmos of the 9th ode – *A strange and most glorious mystery.* Communion hymn – *The Lord has sent deliverance.* Dismissal of the feast.

Tuesday
26XII/8.I **Synaxis of the Most Holy Theotokos.** Hieromartyr Euthymius, bp. of Sardis (840). St. Constantine, monk, of Synnada (IX). St. Evaristus of the Studion Monastery (825).

Liturgy: Heb. 2:11-18; Mt. 2:13-23 (Theotokos)

At Vespers: The service is from the Menaion

At Orthros: The service is from the Menaion.

At the Hours: Tropar of the feast, *Glory:* of the saints. Kondak of the feast and of the saints are read alternately.

At the Liturgy: Regular antiphons (typical psalms). At the entrance: *O come, let us worship. . . O Son of God, Who was born of a Virgin save us. . .* Tropar of the Nativity in tone 4, *Glory: both now,* Kondak of the Synaxis

of the Theotokos in tone 6. Trisagion. Prokeimen in tone 3 *My soul magnifies the Lord. . .* and of the Saints *Wondrous is God in His Saints . . .* Epistle: Heb. beg. 306; Gospel: Mt. per. 4. Hymn to the Theotokos *(9th ode of the Nativity Canon),* the communion hymn and the dismissal of the Feast.

Wednesday
27XII/9.I **Holy Protomartyr and Archdeacon Stephen** (34). St. Theodore "the Branded", confessor of Palestine (840). St. Theodore, archbishop of Constantinople (686).
Fast-free

Protomartyr: Acts 6: 8 – 7:5, 47 – 60; Mt. 21: 33 - 42

At the Liturgy: Regular antiphons (typical psalms). At the entrance: *O come, let us worship. . . Save us O Son of God, Who was born of a Virgin . . .* Tropar of the Feast and of the Saint, *Glory:* Kondak of the Saint*, both now,* Kondak of the Feast. Trisagion. Prokeimens of the Feast and of the Saint. Epistle: Acts per. 17; Gospel: Mt. per. 87. Hymn to the Theotokos *(9th ode of the Nativity Canon)* of the feast. The communion hymn of the Feast and of the Saint. The dismissal of the Feast.

Thursday
28XII/10.I The 20,000 Martyrs of Nicomedia, with the martyrs Glycerius, Zeno, Theophilus the deacon, Dorotheus, Mardonius, Migdonius the deacon, Indes, Gorgonius, Peter, Euthymius, and the virgins Agape, Domna, Theophil and others (302). Apostle Nicanor the Deacon (34).

Ord.: 1 Peter 4:12 – 5:5; Mk. 11: 27 – 23

Friday
29XII/11.I The 14,000 Infants (Holy Innocents) slain by Herod at Bethlehem (I). Ven. Marcellus, Abbot of the Monastery of the "Unsleeping Ones" (485). *Ven. Mark the grave-digger, Theophilus and John of the Kyivan Caves (XI-XII). Ven. Lawrence of Chernihiv (1950).* St. Thaddeus the confessor, of the Studium (818).
{St. Trophimus, bp. of Arles (III)}
Fast free

Ord.: II Peter 1: 1 - 10; Mk. 12: 1 – 12

Saturday
30XII/12.I Virgin-martyr Anysia (285-305). Hieromartyr Zoticus the priest of Constantinople, feeder of orphans (IV). Apostle Timon the Deacon (I). St. Martyr Philoterus of Nicomedia (311). St. Theodora, the nun of Constantinople (755).

{St. Egwin, bp. of Worchester (717)

Liturgy: I Tim. 6: 11-16, Mt. 12: 15-21 (Saturday after the Nativity);
I Tim. 3:14 - 4:5; Mt. 3: 1 – 11 (Saturday before the Theophany);

Sunday
31XII/13.I **33rd Sunday after Pentecost, Sunday after the Nativity, Leavetaking of the Nativity.** Tone 8. Righteous Joseph the Betrothed, David the King and James, the Brother of the Lord. Ven. Melania (the Younger) of Rome (439). *St. Peter Mohyla, Metropolitan of Kyiv and Galicia (1647).* St. Theophylact, Bishop of Ochrid (ca. 1126).

Matins: G11, Jn. 21: 15-25.
Liturgy: Gal. 1: 11-19; Mt. 2: 13-23 (Sunday after the Nativity).

At Great Vespers: *Blessed is the man.* At *Lord, I have cried:* 3 stychyry from the Octoikh, 3 of the feast 4 stychyry of the Holy Fathers; *Glory* – of the Holy Fathers; *Both now* - of the Nativity. Entrance. Prokeimen – *The Lord is King.* The aposticha from the Oktoikh, *Glory:* of Fathers, *both now* – of the Feast. After the Song of Simeon: *O Theotokos and Virgin* (twice) and the Tropar of the Fathers (once).

At Matins: at God is the Lord: Sunday Tropar (twice), *Glory:* of the Fathers, *both now:* of the Feast. After the Kathismas the gradual hymns of the octoikh. The Evlogitaria. Hypakoe, Gradual hymn and Prokeimen of the tone. The Gospel from St. John, per. 67. Canon: Resurrectional on 4, Fathers on 4, and of the Nativity (both canons) on 6. Irmoi of the canon of the oktoikh. After the 3rd song of the canon: Kondak and Ikos of the Fathers, *Glory:* Sessional Hymn of the Fathers, *both now:* of the Nativity. After the 6th song: Kondak and Ikos of the Nativity. At the 9th song: the Magnificat. 11th Sunday Exapostilarion, *Glory:* of the Fathers, *Both Now:* of the Nativity. At the Praises: 4 verses from the oktoikh, 4 verses of the Nativity, *Glory:* of the Fathers, *Both now: You are most blessed.* After the Great Doxology: the Tropar *Today salvation.* Litanies and Dismissal. *Glory: Both now.* 11th Matinal Doxasticon. 1st hour.

At the hours: Tropar: of the oktoikh, *Glory:* of the Fathers and of the Feast (alternately). Kondak: of the Feast and of the Fathers (alternately).[2]

At the Liturgy: At the entrance, the Tropar of the tone, of the Nativity, and of the Fathers, *Glory:* Kondak of the Fathers, *both now:* Kondak of

[2] When it is indicated that two kondaks are to be read alternately at the hours it is necessary to read the kondak which is after the 3rd ode of the canon at the 1st and 6th hour, and that following the 6th ode at the 3rd and 9th hour.

the Nativity. Prokeimen of the Nativity and of the Holy Fathers.[3] Epistle to the Galatians per. 200; Gospel from St. Mark, per. 4. Hymn to the Theotokos of the Nativity. Communion hymn of Sunday and of the Nativity.

Monday
1/14.I **The Circumcision of our Lord, God and Saviour Jesus Christ. St. Basil the Great, Archbishop of Caesarea in Cappadocia** (379) Martyr Basil of Ancyra (ca. 362). St. Emilia, mother of St. Basil the Great (IV). St. Gregory of Nazianzus (374). Ven. Theodosius, of Tryglia, abbot. New Martyr Peter of Tripolis in the Peleponesos (1776).
{St. Fulgentius, bishop of Ruspe (532)}

Vespers: 1) Gen. 17: 1 – 7, 9 – 12, 14; 2) Prov. 8: 22 – 30; 3) Prov. 10:31 – 11: 12.
Matins: Jn. 10:9-16.
Liturgy: Saturday before the Theophany, I Tim. 3:14 - 4:5; Mt. 3: 1 – 11 and of the Circumcision: Col. 2:8-12; Lk. 2:20-21, 40-52.

At Great Vespers: *"Blessed is the Man"* (1st Antiphon). At *"Lord, I have cried"* 8 stykhyry, 4 of the Circumcision and 4 of St. Basil, *Glory* of the Hierarch, *Both now* of the Circumcision. Prokiemen of the day, Old Testament Readings (Paremii). At Litia the stykhyry of the temple, St. Basil, *Glory: Grace has been poured out; Both now:* of the Circumcision. At the aposticha the stykhyry of St. Basil, *Glory: The Grace of Miracles, Both now:* of the Circumcision. At the blessing of loaves: the tropar of the Hierarch twice and of the feast once.

At Matins at *"God is the Lord"* the Tropar of the circumcision - twice, *"Glory"*, St. Basil *"Both now"* of the circumcision. After the kathismas the sessional hymns of the saint. The Polyelei; Magnification of St. Basil. The Sessional hymn. *From my youth.* Prokeimen – *My mouth shall speak*. The Gospel from St. John, per. 36. Psalm 50, *Glory: Through the prayers of the hierarch Basil, Both now: Through the prayers of the Theotokos, Have mercy on me, O God,* the verses of St. Basil *Grace has been poured out.* Canons: Circumcision on 6 and St. Basil on 8; Irmoi – *Come, O people*; katavasias of the Theophany – *The Lord, mighty in wars*[4]*;* after the 3rd ode: the kondak of the Circumcision, the sessional hymn of St. Basil, *"Glory: Both now:* of the Circumcision; after the 6th ode: the kondak of St. Basil and the ikos; at the 9th ode – we do not sing

[3] When it is indicated to sing two prokeimens at the Liturgy, the reader intones the first prokiemen, and the singers repeat it. The reader then intones the verse of the first prokeimen, and the singers repeat the first prokeimen. At the end, the reader intones the second prokeimen, and the singers repeat the second prokiemen.

[4] This is sung till the leavetaking of the Theophany

More honourable, but the refrain of the Circumcision and St. Basil. The exapostilarion of St. Basil – twice, *Glory: both now:* of the Circumcision. At the praises: 6 stykhyry, *Glory:* St. Basil – *Grace has been poured out, Both now:* of the Circumcision – *The Saviour who descends.* After the Great Doxology – the tropar of St. Basil, *Glory: both now:* of the Circumcision. Dismissal of the feast – *Christ, Who on the eighth day.* 1st hour.

The Hours: Tropar of the Circumcision, *Glory:* of St. Basil. Kondak of the Circumcision and of St. Basil alternately.[5]

At the Liturgy: After the entrance the tropar of the Circumcision, of St. Basil, *Glory:* kondak of St. Basil, *both now:* kondak of the Circumcision. The Prokeimen – *O Lord, save Your people* and – *My mouth shall speak wisdom*[6]. Epistle to Timothy, per. 284 and to the Colossians per. 254. Gospel from St. Matthew, per. 5 and St. Luke per. 6. Instead of *It is truly worthy – All of creation.* The communion hymns – *Praise the Lord* and *The righteous man.* Dismissal of the feast – *Christ, Who on the eighth day*. After the Liturgy: New Year's Moleben.

Tuesday
2/15.I *Forefeast of the Theophany.* St. Sylvester, Pope of Rome (335). *Ven. Sylvester of the Kyivan Caves (XII).* Ven. Theodota, mother of Ss. Cosmas and Damian (III). St. Cosmas, patr. of Constantinople (1081). Righteous Juliana of Lazarovo (1604). Hieromartyr Theogenes, Bp. of Parium (c. 320). Repose (1833) and second finding of the relics (1991) of St. Seraphim, wonderworker of Sarov.

Ord.: Heb. 4: 1-13; Mk. 12: 18 - 27

Wednesday
3/16.I Holy Prophet Malachias (c. 4th century B.C.). Martyr Gordius (IV). {Ven. Genevieve of Paris (V-VI), Ven. Abelard, the abbot}.
Fast-free

Ord.: Heb. 5: 11 – 6:8; Mk. 12: 28 – 37

Thursday
4/17.I Synaxis of the 70 Apostles: James the Brother of the Lord, Mark and Luke the Evangelists, Cleopas, Symeon, Barnabas, Justus, Thaddeus, Ananias,

[5] When it is indicated that two kondaks are to be read alternately at the hours it is necessary to read the kondak which is after the 3rd ode of the canon at the 1st and 6th hour, and that following the 6th ode at the 3rd and 9th hour.
[6] When it is indicated to sing two prokeimens at the Liturgy, the reader intones the first prokiemen, and the singers repeat it. The reader then intones the verse of the first prokeimen, and the singers repeat the first prokeimen. At the end, the reader intones the second prokeimen, and the singers repeat the second prokiemen.

Stephen the Protomartyr and Archdeacon, Philip, Prochorus, Nicanor, Timon, and Parmenas, Timothy, Titus, Philemon, Onesimus, Epaphras, Archippus, Silas, Silvanus, Crescens, Crispus, Epenetus, Andronicus, Stachys, Amplias, Urban, Narcissus, Apelles, Aristobulus, Herodion, Agabus, Rufus, Asyncritus, Phlegon, Hermes, Patrobus, Hermas, Linus, Gaius, Philologus, Lucius, Jason, Sosipater, Olympas, Tertius, Erastus, Quartus, Euodias, Onesiphorus, Clement, Sosthenes, Apollos, Tychicus, Epaphroditus, Carpus, Quadratus, Mark, Zenas, Aristarchus, Pudens, Trophimus, Mark, Artemas, Aquila, Fortunatus, and Achaicus. St. Theoctistus, abbot at Cucomo in Sicily (800). *Ven. Aquila, of the Kyivan Caves (XIV)*. Ven. Martyr Zosimas the hermit and Martyr Athanasius the warden (III – IV). St. Eustathius I, Archbp. Of Serbia (c. 1285). Martyrs Euthimius the Abbot and 12 monks of Vatopedi Monastery, Mt. Athos (XIII). Ven. Martyr Onuphrius the Bulgarian (1818).
{St. Gregory of Langres (Gaul)}

Ord.: Heb. 7: 1-6; Mark 12: 38-44

Friday
5/18.I

Eve of the Theophany. Royal Hours and Vesperal Liturgy of St. Basil the Great. Hieromartyr Theopemptus, bp. of Nicomedia, and Martyr Theonas (303). Ven. Syncletika of Alexandria (c. 350). Prophet Micah (IX). Virgin Apollinaria of Egypt (ca. 470). Ven. Phosterius and Menas (VI). Ven Gregory of Crete (c. 820).
Strict Fast.

On this day the Royal Hours are served.
At the First Hour: Is. 35:1-10; Acts 13:25-32; Mt. 3:1-11.
At the Third Hour: Is. 1:16-20; Acts 19:1-18; Mk. 1:1-8.
At the Sixth Hour: Is. 12:3-6; Rm. 6:3-11; Mk. 1:9-15.
At the Ninth Hour: Is. 49:8-15; Titus 2:11-14;3:4-7; Mt. 3:13-17.

The priest vested in a phelon carries the Gospel book out through the Royal Doors to the centre of the Church and places it on an analogion. *Blessed is our God:* Reader: *Amen. Glory to You, our God. O Heavenly King. Trisagion.* After the Lord's prayer *Lord, have mercy* 12 times: *Glory: Both now: O Come, let us worship.* And the psalms (at every hour there are two special psalms and one regular psalm – see the *Menaion*). During the reading of the psalms a censing takes place, beginning from the analogion with the Gospel (at the 1st hour a great incensation, i.e. the altar and the entire temple; at the 3rd and 6th hours a small incensation, and at the 9th hour a great incensation).

At the hours: the tropar of the forefeast – *Make ready, O Zebulon,* after this the Theotokion, then at every hour the special stykhyry (tropars with verses). *Let us be attentive:* The prokiemen and paremia. Epistle.

Gospel. Then we continue the reading of the hour *(at the first hour – Direct my steps;* at the 3rd hour *Blessed is the Lord;* etc.) At all hours the kondak of the forefeast *In the running waters of the Jordan River*. At the 9th hour the last stykhyra – *Your hand* – is solemnly read at the beginning, and after the final words the priest, reader and faithful all make three small metanias (bows to the waist). There is a custom to intone the polychronion (*mnoholittia*) at this time. After this the stykhyra is sung. At the 9th hour after the reading of the Holy Gospel it is carried into the altar through the Royal Doors, which are then closed, and the priest removes his phelon. After the prayer of the 9th hour the psalms – *Bless the Lord, O my soul; Praise the Lord, O my soul* and the rest of the typica. After *The choir of the saints: both now: I believe; Forgive, pardon and remit: Our Father.* The kondak of the forefeast – *In the running waters of the Jordan River*. *Lord, have mercy (40 times) All-holy Trinity.* Priest: *Wisdom.* We sing: *It is truly worthy to bless you, the Theotokos, ever blessed and most pure, and the mother of our God* (and we make a small metania). Priest: *Most Holy Theotokos, save us!* And we sing *More honourable.* Priest: *Glory to You, O Christ God.* And we sing *Glory: both now: Lord, have mercy* (thrice) *Bless.* The dismissal of the day.

The Liturgy of St. Basil the Great begins with Vespers.

At Vespers: 1) Gen.:1-13; 2) Ex. 14:15-18, 21-23, 27-29; 3) Ex. 15:22-27, 16:1; 4) Joshua. 3:7-8, 15-17; 5) 2 Kings 2:6-14; 6) 2 Kings 5:9-14; 7) Is. 1:16-20; 8) Gen. 32:1- 10; 9) Ex. 2:5-10; 10) Judges 6:36-40; 11) 1 Kings 18:30-39; 12) 2 Kings 2:19-22; 13) Is. 49:8-15.

At the Liturgy of St. Basil the Great: 1 Cor. 9:19-27; Lk. 3:1-18.
After the Prayer before the Ambo, we celebrate the Great Blessing of Water: 1) Is. 35:1-10; 2) Is. 55:1-13; 3) Is. 12:3-6; 1 Cor. 10:1-4; Mk. 1:9-11.

Festal Vespers with the Liturgy of St. Basil the Great. *Blessed is the Kingdom.* Usual beginning. Psalm 103 is read. Great Litany. *Lord, I have cried* in the 2nd tone, 8 stykhyry of the feast, *Glory:both now: Thou hast bowed Thine head.* Entrance with the Gospel. Prokiemen of the day. 13 Old Testament readings: 1) Gen. 1:1-13; 2) Ex. 14:15-18,21-23, 27-29; 3) Ex. 15:22-27, 16:1. After the 3rd reading the Royal Doors are opened and the reader intones the tropar: O *Thou Who hast created the world* with verses, and the singers repeat after each verse *That Thou mightest enlighten those. . .* The Royal Doors are closed, and the readings continue: 4) Joshua 3:7-8, 15-17; 5) II Kings 2:6-14; 6) II Kings 5:9-14. After the 6th reading the tropar — *To sinners and publicans*, is sung as after the 3rd reading. 7) Isaiah 1:16-20; 8) Gen. 32:1-10; 9) Ex. 2:5-10; 10) Judges 6:36-40; 11) I Kings 18:30-39; 12) II Kings 2:19-22; 13) Isaiah 49:8-15. After the 13th reading the Royal Doors are opened. Small Litany with the

exclamation *"For Holy art Thou"*. Prokiemen in tone 3 – *The Lord is my light and my salvation.* Epistle to the Corinthians, per. 143. Gospel of St. Luke, per. 9. Following the Gospel we continue with the Liturgy of St. Basil in the normal order. In place of *It is truly worthy* we sing *All of Creation.* Communion verse: *Praise the Lord.* After the prayer behind the ambon we exit to the narthex for the Great Blessing of Waters according to the order as given in the *Menaion* or *Book of Needs*. At the blessing of water the readings: 1) Isaiah. 35:1-10; 2) Isaiah 55:1-13; 3) Isaiah 12:3-6. Epistle to the Corinthians, per. 143. Gospel from St. Mark, per. 2. After the blessing of the water we sing *Glory: both now:* and the stykhyra in tone 6: *Let us sing, O faithful*. Festal dismissal – *May He Who deigned to be baptized in the Jordan by John,*

After the dismissal the festal icon is brought to the centre of the temple near which a candle on a candlestand is lit. At this time the tropar – *When You, O Lord, Glory: both now* and the kondak of the feast – *You have appeared today* are sung. The faithful approach, kiss the icon, and partake of the blessed Jordan water. The priest visits the homes of the faithful with holy water and blesses the homes.

Saturday
6/19.I **The Holy Theophany. The Baptism of our Lord, God and Saviour Jesus Christ.**

Matins: Mk. 1:9-11.
Liturgy of St. John Chrysostom: Titus 2:11-14, 3: 4-7; Mt. 3:13-17.

The All-night vigil begins with **Great Compline** and Litia. The Priest in the phelon intones – *Blessed is our God* – and censes the entire temple. The reader – *Amen* – and reads Great Compline. *God is with us* is sung. In place of the regular tropars *(Enlighten our eyes; Have mercy on us)* after the first trisagion – the tropar *When You O Lord;* after the second trisagion – the kondak *You have appeared.* After *Glory to God in the highest* – we make the Litia procession. Stykhyry of the feast, in tone 4 – *He, Who covers Himself with light: Glory: O Lord, wishing to fulfill: Both now: Today all creation is enlightened.* The litany of Litia – *O God, save Your people.* At the aposticha, in tone 2 – *Seeing Thee, O Christ our God.* After the song of Symeon the tropar *When You O Lord* – thrice. Blessing of loaves. *Blessed be the name of the Lord* – thrice, and the rest, as usual.

At Matins: At *God is the Lord* the tropar *When You, O Lord* – thrice. After the kathisma the sessional hymns of the feast. The polyelei and magnification of the feast. The small litany and sessional hymn of the feast. *From my youth.* Prokiemen of the feast – *The sea saw it and fled.* Gospel from St. Mark, per. 2. Psalm 50. *Glory: Today let all things. Both now: Today let all things: Have mercy on me, O God;* and the

stykhyra in tone 6: *God the Word.* Canons of the feast. After the 3rd ode – the hypakoe of the feast. After the 6th ode – the kondak and ikos of the feast. At the 9th ode *More honourable* is not sung, but the refrains of the feast – *Magnify, O my soul:* and the rest. Exapostilarion of the feast. At the praises the stykhyry of the feast on 4; *Glory: O Saviour Who clothest Thyself: Both now: Today Christ.* Great doxology. Tropar of the feast. Litanies and dismissal of the feast.

At the hours: Tropar and kondak of the feast.

At the Liturgy of St. John Chrysostom: Antiphons of the feast. Entrance verse – *Blessed is he that comes in the Name of the Lord.* Tropar – *When You, O Lord: Glory: Both now:* kondak – *You have appeared.* In place of the trisagion – *As many as have been baptized.* Prokiemen in tone 4: *Blessed is he.* Epistle to Titus, per. 302. Gospel from Matthew, per. 6. Instead of *It is truly worthy* – the irmos of the 9th ode of the canon with its refrain – *Magnify;* and *Every tongue.* Communion hymn – *The grace of God.* After the ambon prayer we celebrate the Great Blessing of Water (outside, on a river or lake whenever it is possible). After we return to the temple – *Blessed be the name of the Lord* – thrice. Dismissal of the feast.

Sunday
7/20.I

34th Sunday after Pentecost, Sunday after the Theophany. Tone 1. **Synaxis of the Holy Glorious Prophet, Forerunner and Baptist John.** Martyr Athanasius of Attalia (1700).
{St. Cedd, bishop of Lastingham (664). St. Brannock of Braunton (VI)}

Matins: G1, Mt. 28:16-20.
Sunday after the Theophany, Eph. 4: 7 – 13; Mt. 4: 12 – 17
and of the Forerunner: Acts 19: 1-8; Jn. 1: 29-34.

At Great Vespers: *Blessed is the man.* At *Lord, I have cried:* 3 stykhyry from the Octoikh, 4 stykhyry of the feast, and 3 stykhyry for St. John; *Glory* – of St. John; *Both now* - Dohmatyk of tone 1. Entrance. Prokeimen – *The Lord is King.* The aposticha of tone 1, *Glory:* of St. John, *both now* – of the Feast. After the Song of Simeon: the Tropar of the Feast (twice) and the Tropar of St. John (once).

At Matins: at God is the Lord: Sunday Tropar (twice), *Glory:* of St. John, *both now:* of the Feast. After the Kathismas the sessional hymns of the octoikh. The Evlogitaria. Hypakoe, gradual hymns and Prokeimen of the tone. The 1st Resurrectional Gospel, from St. Matthew. *Having beheld the Resurrection of Christ* and the rest, as usual. Canons: Resurrection on 4, Theotokos on 2, of the Feast on 4 and of St. John on 4. Katavasias of the Feast. After the 3rd song of the canon: Kondak, and ikos of the Feast, sessional hymn of St. John. After the 6th song: Kondak of St. John (in

tone 6). At the 9th song: the Magnificat. 1st Sunday Exapostilarion, *Glory:* of St. John, *both now*: the exapostilarion of the feast. At the Praises: 4 verses from the tone and 4 of the feast (with their refrains), *Glory:* of St. John, *Both now: You are most blessed.* After the Great Doxology: the Tropar *Having risen from the tomb. Glory: both now.* 1st Matinal Doxasticon. First hour

At the hours: Tropar of the tone, *Glory:* of the Feast and of St. John alternately. Kondak: of the feast and of St. John (alternately).

At the Liturgy: At the entrance, the Tropars of the tone, the Feast and St. John; Glory: Kondak of St. John, both now: Kondak of the Feast. Prokeimen of the Sunday after the Theophany in tone 1, and of St. John in tone 7. Readings of the Sunday after Theophany and for St. John the Baptist, Epistle: Eph. per. 224, and Acts per. 42; Gospel: Matthew per. 8 & Jn. per. 3. Hymn to the Theotokos of the feast (9th ode of the festal canon). Communion hymn of the feast and of St. John.

Note: From today till the leavetaking of the feast, during the week the service is taken only from the *Menaion*. At the end of each service – the dismissal of the feast. At Liturgies: after the entrance: . . . *O Son of God Who was baptized by John in the Jordan:* tropar and kondak of the feast along with the daily tropar and kondak; the hymn to the Theotokos of the feast.

Monday
8/21.I

35th Week After Pentecost. Ven. George the Chozebite, Abbot (VII). St. Emilian the Confessor (IX). St. Domnica of Constantinople (c. 395) *Ven. Gregory, wonderworker, of the Near Kyivan Caves (1093). Ven. Gregory, hermit, of the Far Kyivan Caves (XIII-XIV).* Hieromartyr Isidore the presbyter and 72 companions at Yuriev in Estonia (1472). St. Paisius of Uglich (1504). Hieromartyr Carterius, presbyter of Caesaria of Cappadocia (304). Martyrs Theophilus the deacon and Helladius (IV). Martyrs Julian, Celsius, Antonius Anastasius, Martyrs Vasilissa and Marionilla, seven children and 20 soldiers (313). Ven Illia of Egypt (IV). Martyr Abo of Tbilisi (c. 790) (Georgian).
{Ven Severinus, monk of Gottweig (482). Holy Virgin Gudula of Brussels (659)}

Ord.: Heb. 8: 7-13; Mk. 8: 11-21

Tuesday
9/22/I

Martyr Polyeuctus of Meletene (259). Prophet Shemaiah (X BC.). St. Peter, bp. of Sebaste (ca. 395). St. Eustratius the wonderworker of Tarsus (821). *Ven. Jonah of Kyiv, founder of Holy Trinity Monastery (1902).*
{St. Adrian of Canterbury (710).}

Ord.: Heb. 9: 8-10, 15-23; Mk. 8: 22-26.

Wednesday
10/23.I St. Gregory, Bp. of Nyssa (after 394). St. Dometian, bp. of Melitene (601). St. Marcian, Presbyter (V). Ven. Paul, abbot of Obnora (1429). Ven. Macarius of Pisma (XIV). Blessed Theosebia the Deaconess (385), sister of St. Gregory of Nyssa. St. Theophan the Recluse (1894).
Fast day

Ord.: Heb. 10: 1-18; Mk. 8: 30 - 34

Thursday
11/24.I Ven. Theodosius the Great, the Coenobiarch (529). Ven. Theodosius of Antioch (c. 412). St. Michael of Klops (Novhorod) (c. 1453-1456). St. Stephen of Placidian, St. Agapius of Apamea. St. Theodosius of Mt. Athos, Metr. of Trebizond (XIV).
Chernihiv-Eletskaya Icon of the Most Holy Theotokos (1060)
{Hieromartyr Hyginus, pope of Rome (142)}

At Liturgy: Ord.: Heb. 10: 35-11:7; Mk. 9: 10-16
Venerable Father: II Cor. 4: 6-15; Mt. 11: 27-30

Friday
12/25.I Martyr Tatiana the Deaconess of Rome and companions (226-235).Martyr Mertius (284-305). St. Theodora of Alexandria (V). Martyr Peter Apselamus of Eleutheropolis (309). St. Eupraxia I of Tabenna (393). Ven. Martinian of White Lake (1483). St. Sava I, first archbp. of Serbia (1235).
Akathist and *"Milk-giver"* icons of the Theotokos.
{St. Benedict, abbot of Wearmouth (689-690)}
Fast day

Ord.: Heb. 11: 8, 11 - 16; Mark 9: 33-41.

Saturday
13/26.I *Saturday after the Theophany.* Martyrs Hermylus and Stratonicus (315). Ven. Irinarch the recluse of Rostov (1616). Ven. Eleazar of Anzersk (1656). Martyr Peter of Anium (309-310). St. James bp. of Nisibis (336).
{St. Hilary, bp. of Poitiers (368)}

At the Liturgy: Saturday after Theophany: Eph. 6: 10 - 17; Mt. 4: 1-11.
Ord.: Eph. 5: 1-8; Lk. 14: 1-11

Sunday
14/27.I **35th Sunday after Pentecost, Leavetaking of the Feast of the Theophany.** Tone 2. The Holy Fathers slain at Sinai and Raithu: Isaiah,

Sabbas, Moses and his disciple Moses, Jeremiah, Paul, Adam, Sergius, Domnus, Proclus, Hypatius, Isaac, Macarius, Mark, Benjamin, Eusebius, Elias and others (IV-V). St. Nina, Equal-to-the-Apostles and Enlightener of Georgia (335). Ven. Joseph Analytinus of Raithu (IV). Ven. Theodulus (V). Ven. Stephen (VIII).

At Matins: G2, Mk. 16:1-8.
At Liturgy: Col. 3: 12-16; Lk. 18: 18 - 27

At Great Vespers: *Blessed is the man.* At *Lord, I have cried:* 4 stychyry from the Octoikh and 6 of the Feast *Glory* – of the Feast; *Both now* - Dohmatyk of the tone. Entrance. Prokeimen – *The Lord is King.* The aposticha of the tone, *Glory: both now* – of the Feast. After the Song of Simeon: *O Theotokos and Virgin* (twice) and the Tropar of the Feast (once).

At Matins: at God is the Lord: Sunday Tropar (twice), *Glory: both now:* Tropar of the Feast. After the Kathismas the sessional hymns of the octoechos. The Evlogitaria. Hypakoe, Gradual Hymns and Prokeimen of the tone. The 2nd Resurrectional Gospel. *Having beheld the Resurrection of Christ* and the rest, as usual. Canons: Resurrection on 4, Theotokos on 2, of the Feast (both canons) on 8. Katavasias of the Feast. After the 3rd song of the canon: Kondak, ikos and hypakoe of the Feast. After the 6th song: Kondak and ikos of the tone. At the 9th song: the Magnificat. 1st Sunday Exapostilarion, *Glory: both now*: the exapostilarion of the feast. At the Praises: 4 verses from the tone and 4 of the feast (with their refrains), *Glory:* 2nd Evangelical Stykhyra, *Both now: You are most blessed.* After the Great Doxology: the Tropar *Today Salvation.* 1st hour.

At the hours: Tropar of the tone, *Glory:* Tropar of the Feast. Kondaks of the Feast and of the tone alternately.

At the Liturgy: At the entrance: Tropars of the tone and of the Feast, *Glory:* Kondak of the tone, *Both now:* Kondak of the Feast. Prokiemen of the tone. Epistle to the Colossians, per. 257; Gospel from St. Luke, per. 85. Instead of *It is Truly Worthy* we sing the refrain and 9th ode of the Festal Canon (*Zadostoynik of the feast).* Communion hymns are for the feast and *Praise the Lord.*

Monday
15/28.I

36th Week after Pentecost. Ven. Paul of Thebes (341) and John the Hut-dweller (V). Monk-martyr Pansophius of Alexandria (ca. 249-251). St. Prochorus, abbot in Vranski Desert, Bulgaria (X). St. Gabriel, founder of Lesnovo Monastery, Serbia-Bulgaria (980).
{St. Ita of Killeedy (570). St. Maurus, disciple of St. Benedict (584)}

Ord.: Heb. 11: 17-23, 27-31; Mk. 9:42 - 10:1.

Tuesday
16/29.I The Veneration of the Precious Chains of the Holy and All-Glorious Apostle Peter. Martyrs Speusippus, Eleusippus, and Meleusippus, their grandmother Leonilla, and with them Neon, Turbo and the woman Jonilla (ca. 161-180). Martyr Danax the reader (II). Ven. Maximus, priest of Totma (1650).
{Ven. Honoratus, archbp. Of Arles and founder of Lerins Monastery (429). St. Sigebert, king of the East Angles, Martyr (635). St. Fursey of Burgh, enlightener of East Anglia (650).

Ord.: Heb. 12: 25-26, 13: 22-25; Mk. 10: 2–12.

Wednesday
17/30.I **Ven. Anthony the Great** (356). Ven. Anthony, abbot of Dymsk (Novgorod) (1224). St. Achilles the Confessor (V). St. Makarios Kalogeros of Patmos (1737).
Fast day, Fish allowed

At Vespers: 1) Wis. 3:1-9; 2) Wis. 5:15-6:3; 3) Wis. 4:7-15.
At Matins: Mt. 11: 27-30
At Liturgy: Ord.: James 1: 1-18; Mk. 10: 11 - 16
Venerable Father: Heb. 13:17-21; Lk. 6:17-23

Thursday
18/31.I **Sts. Athanasius (373) and Cyril (444), Archbishops of Alexandria.** St. Cyril, schemamonk, and St. Maria, schemanun (1337). Ven. Marcian of Cyrrhus (c. 388). Ven. Maximus the Serb (1546).
{St. Leobardus of Marmoutier (VI)

Ord.: James 1: 19-27; Mk. 10: 17-27.
Hierarchs: Heb. 13: 7 – 16; Mt. 5: 14-19

February 2019 (NS)

Friday
19/**1.II** St. Macarius the Great of Egypt (390-391). St. Mark, Archbp. of Ephesus (1444). Virgin-martyr Euphrasia of Nicomedia (303). St. Arsenius, archbp. Of Kerkyra (953). *Ven. Macarius of the Near Kyivan Caves (XII). Ven. Macarius, deacon, of the Far Kyivan Caves (XIII-XIV).* Blessed Theodore, fool-for-Christ (1392).
Fast day

Ord.: James 2: 1-13; Mk. 10:23-32.
Ven.: Gal. 5: 22 – 6:2; Mt. 11: 27 - 30

Saturday
20/**2.II** Ven. Euthymius the Great (473). Martyrs Inna, Pinna and Rimma, disciples of Apostle Andrew (I-II). Martyrs Bassus, Eusebius, Eutychius, and Basilides at Nicomedia (303). *Ven. Euthymius (XIV) and Lawrence (XIII-XIV) of the Far Kyivan Caves.* New Martyr Zacharias in Patras in Morea (1782).

Ord.: Col. 1: 3-6; Lk. 16: 10-15.
Ven.: Heb. 13: 17-21, Lk. 6: 17-23

Sunday
21/**3.II** **36th Sunday after Pentecost. Tone 3.** Ven. Maximus the Confessor (662). Martyr Neophytus (303-305). Martyrs Eugene, Candidus, Valerian and Aquila (III). Virgin-martyr Agnes of Rome (ca. 304). St. Maximus the Greek (1556).

Matins: G3: Mk. 16: 9-20;
Liturgy: I Tim. 1: 15-17; Lk. 18: 35 – 43.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the *Octoikh,* 2 for St. Maximos and 2 for St. Neophytus; *Glory*; of the menaion, *Both now*, dohmatyk of tone 3. Entrance. Prokeimen — *The Lord is King*. The aposticha of the *Octoikh*, *Glory:*of the menaion, *Both now:* theotokion. After the song of Symeon: a) if the vigil is served: *Rejoice, O virgin Theotokos* (thrice); b) if vespers is served by itself we sing the tropar of the resurrectional tone, *Glory:* the tropar to St. Maximos in tone 8, *Both now:* the resurrectional theotokion in tone 8.

At Matins: at *God is the Lord*: Tropar of the resurrectional tone, Tropar of St. Maximos, *Glory*: of St. Neophytus, *Both now*: Theotokion. After the kathismas the sessional hymns of the oktoikh. Polyelei; Resurrectional Evlogitaria. Hypakoe, hymns of ascents and prokeimen of the tone. 3rd

resurrectional Gospel, from St. Mark per. 71. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 2, Theotokos on 2, St. Maximos on 3 and St. Neophytus on 3. Irmos: *In the deep.* Katavasias of the Meeting of the Lord. After the 3rd ode: kondaks, ikoses and sessional hymns of the saints. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 3rd Sunday exapostilarion, *Glory*: exapostilarion of St. Maximos, *Both now*: theotokion of the 3rd exapostilarion. At the praises: 8 stykhyry of the *Octoikh*, *Glory*: 3rd matinal doxasticon; *Both now*: *You are most blessed*. After the great doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional tropar, *Glory*: of St. Maximos; Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokiemen & Alleluia of the tone. Epistle to Timothy per. 280 (from the half). Gospel from St. Luke, per. 93. Communion hymn – *Praise the Lord.*

Monday
22/**4.II** *37th week after Pentecost* (readings of the 32nd week). Apostle Timothy of the Seventy (c. 96). Monk-Martyr Anastasius the Persian (628). *Ven. Anastasius of the Near Kyivan Caves (XII).*

Ord.: James 2: 14-26; Mk. 10:46-52.

Tuesday
23/**5.II** Hieromartyr Clement, Bp. of Ancyra, and Martyr Agathangelus (296). St. Paulinus the Merciful (431). Commemoration of the Sixth Ecumenical Council (680-681). St. Dionysius of Olympus and Mt. Athos (1541).

Ord.: James 3: 1-10; Mk. 11:11-23

Wednesday
24/**6.II** Ven. Xenia (V). Martyrs Babylas and his two disciples Timothy and Agapius (III). St. Macedonius, hermit of Mt. Silpius (ca. 420).
Fast day

Ord.: James 3:11 – 4:6; Mk. 11:23-26.

Thursday
25/**7.II** **St. Gregory the Theologian, Archbishop of Constantinople (389).** Martyrs Felicitas of Rome and seven sons: Januarius, Felix, Philip, Silvanus, Alexander, Vitalis, and Martial (ca. 164). St. Demetrius, 'Keeper of the Sacred Vessels' of Constantinople (VIII). New Martyr Auxentius of Constantinople (1720).

Vespers: **1)** Prov. 3:13-16, 8:6-10; **2)** Wis. 6:12-16, 7:30, 8:2-4, 7-9, 21, 9:1-4, 10-11, 13; **3)** Wis. 4:7-15.
Matins: Jn. 10:1-9.
Liturgy: Hierarch: 1 Cor. 12:7-11; Jn. 10:9-16; Ord.: James 4:7 – 5:9; Mk. 11:27-33.

Friday
26/**8.II** Ven. Xenophon, his wife, Mary, and their sons, Arcadius and John of Constantinople (V-VI). Sts. Arcadius and John, of Constantinople (VI). Martyrs Ananias the priest, Peter the prison guard, and seven soldiers, in Phoenicia (295). St. Symeon 'the ancient' of Mt. Sinai (ca. 390). Translation of the relics (845) of St. Theodore, abbot of the Studion (845).
Fast day

Ord.: I Peter 1:1-2, 10-12, 2:6-10; Mk. 12:1-12.

Saturday
27/**9.II** Translation of the Relics of St. John Chrysostom, Archbishop of Constantinople (437). New Martyr Demetrius at Constantinople (1748).

Vespers: **1)** Prov. 3:13-16, 8:6-10; **2)** Wis. 6:12-16, 7:30, 8:2-4, 7-9, 21, 9:1-4, 10-11, 13; **3)** Wis. 4:7-15.
Matins: Jn. 10:1-9.

Liturgy: Hierarch: Heb. 7:26-8:2; Jn. 10:9-16; Ord.: I Thess. 5: 14-23; Lk. 17: 3-10.

Sunday
28/**10.II** **37th Sunday after Pentecost, of Zacchaeus. Tone 4.** Ven. Ephraim the Syrian (373-379). St. Isaac the Syrian, Bp. of Nineveh (VII). St. Palladius the Hermit of Antioch (IV). *Ven. Ephraim of the Kyivan Caves, Bp. of Pereyaslav (c. 1098).*

Matins: G4, Lk. 24: 1-12
Liturgy: I Tim 4: 9–15; Lk. 19: 1-10 (32nd Sunday)

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the *Octoikh,* 4 of the venerable father; *Glory*; of the menaion, *Both now*, dohmatyk of tone 4. Entrance. Prokeimen — *The Lord is King*. The aposticha of the *Octoikh*, *Glory:*of the menaion, *Both now:* theotokion. After the song of Symeon: a) if the vigil is served: *Rejoice, O virgin Theotokos* (thrice); b) if vespers is served by itself we sing the tropar of the resurrectional tone, *Glory:* the tropar of the venerable father, *Both now:* the resurrectional theotokion in the same tone as the tropar of the venerable father.

At Matins: at *God is the Lord*: Tropar of the resurrectional tone (twice), *Glory*: of St. Ephraim, *Both now*: Theotokion. After the kathismas the sessional hymns of the oktoikh. Polyelei; Resurrectional Evlogitaria. Hypakoe, hymns of ascents and prokeimen of the tone. 3rd resurrectional Gospel, from St. Luke per. 112. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 2, Theotokos on 2, and of the venerable father on 6. Irmoi of the resurrectional canon, katavasias of the Meeting of the Lord. After the 3rd ode: kondak, ikos and sessional hymn of the saint. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 4th Sunday exapostilarion, *Glory*: exapostilarion of the saint, *Both now*: theotokion. At the praises: 8 stykhyry of the *Octoikh*, *Glory*: 4th matinal doxasticon; *Both now*: *You are most blessed*. After the great doxology: the tropar *Today salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional tropar, *Glory*: of St. Ephraim; Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokiemen & Alleluia of the tone. Epistle to Timothy per. 285 (from the half). Gospel from St. Luke, per. 94. Communion hymn – *Praise the Lord.*

Monday
29./**11.II** *38th week after Pentecost* (readings of the 33rd week).Translation of the Relics of the Hieromartyr Ignatius the God-bearer (107). Martyrs Romanus, James, Philotheus, Hyperechius, Abibus, Julian and Paregorius, (297). Martyrs Silvanus, bishop of Emesa, Luke the Deacon, and Mocius the Reader (312). *Ven. Lawrence, recluse of the Kyivan Caves, Bp. of Turov, in the Near Caves (1194).* Ven. Gildas the Wise, abbot (c. 524).

Ord.: I Peter 2:21 – 3:9; Mk. 12: 13-17.
Ord.: I Peter 3: 10-22; Mk. 12: 18-27 (for Tuesday).

Tuesday
30/**12.II** **Synaxis of the Ecumenical Teachers and Hierarchs: Basil the Great, Gregory the Theologian and John Chrysostom.** Hieromartyr Hippolytus, Pope of Rome, and with him Martyrs Censorinus, Sabinus, Ares, the Virgin Chryse, and 20 Martyrs (III). St. Zeno, hermit of Antioch and disciple of St. Basil the Great (414). Ven. Zeno of the Far Kyivan Caves (XIV). St. Bathilde, Queen of France (680).

Vespers: **1)** Deut. 1:8-11, 15-17; **2)** Deut. 10:14-21; **3)** Wis. 3:1-9.
Matins: Jn. 10:9-16
Liturgy: Heb. 13:7-16; Mt. 5:14-19.

The service is according to the Menaion.

Wednesday
31/**13.II** Holy Wonderworkers and Unmercenaries Cyrus and John, and with them Martyrs Athanasia and her daughters: Theoctiste, Theodotia and Eudoxia (311). Martyrs Victorinus, Victor, Nicephorus, Claudius, Diodorus, Serapion, and Papias of Egypt (251). *Ven. Nicitas, recluse of the Kyivan Caves and Bp. of Novgorod (1108).*
Fast day

Ord.: I Peter 4: 1-11; Mk. 12: 28-37.

Thursday
1/**14** **Forefeast of the Meeting of the Lord.** Martyr Tryphon (250). Martyrs Perpetua, of Carthage, and the catechumens Saturus, Revocatus, Saturninus, Secundulus, and Felicitas (202-203). St. Peter of Galatia (ca. 403). St. Vendemianus, (ca.512). St. Basil, Archbishop of Thessalonica (895). Ven. Brigid of Ireland (523).

Ord.: I Peter 4:12 – 5:5; Mk. 12: 38-44 (For Thursday), II Peter 1: 1-10; Mk. 13: 1-8 (for Friday).

From this day till the leavetaking of the Meeting of our Lord weekday services are conducted only from the Menaion.

Friday
2/**15** **THE MEETING OF OUR LORD JESUS CHRIST.** New Martyr Jordan of Trebizond (1650). New Monk-martyr Gabriel the deacon Constantinople (1676).
Fast day: fish, wine and oil allowed.

Vespers: **1)** Ex. 12:51-13:3, 10-12, 14-16; Ex. 22:29; Lev. 12:1-4, 6-8; Num. 8:16-17; **2)** Is. 6:1-12; **3)** Is. 19:1-5, 12, 16, 19-21.
Matins: Lk. 2:25-32.
Liturgy: Heb. 7:7-17; Lk. 2:22-40.
The service is according to the Menaion. **At Great Vespers** "Blessed is the man" (1st Kathisma). **At Matins** the magnification "We magnify You, O Christ, Giver of Life. And we venerate Your most Pure Mother, who this day according to the Law, has brought You into the Temple of the Lord." In place of "It is truly worthy" we sing the refrains of the feast. **At the Liturgy** the typical psalms (antiphons), the Entrance Verse: "The Lord has made known His salvation, He has revealed His righteousness in the sight of the nations". The Hymn to the Theotokos of the feast, "O Virgin Theotokos. . . In the shadow. . ." (thus till the leavetaking of the feast). The Dismissal "May Christ. . . Who for our salvation deigned to be carried. . .". According to custom candles are blessed on this day.

Saturday
3/**16** **Afterfeast of the Meeting of the Lord.** Holy and Righteous Simeon the God-receiver and Anna the Prophetess. Martyr Blaise of Caesaria (III). St. Symeon, bp. of Polotsk and Tver (1289). St. Lawrence, Bp. of Canterbury (619).

Ord.: II Tim. 2: 11-19; Lk. 18: 2-8.

Sunday
4/**17** **Sunday of the Publican and Pharisee. Tone 5.** Ven. Isidore of Pelusium (436-440). Martyrs Jadorus and Isidore (249-251). St. John, of Irenopolis (ca. 325). St. Nicholas the Confessor, abbot of the Studion (868). St. George, prince of Vladimir (1238).

Matins: G5: Lk. 24: 12-35
Liturgy: II Tim. 3: 10-15; Lk. 18: 10-14.

Beginning of the Lenten Triodion.

At Great Vespers at "Lord, I have cried" 4 stykhyry from the Octoikh, 3 from the Triodion and 3 of the feast, "Glory" of the Triodion, "Both now" and the Dogmatic of the tone. The aposticha of the tone, "Glory" of the triodion, "both now" of the feast. After the Song of Simeon: a) "Rejoice, O Virgin Theotokos" twice and the tropar of the feast once (if a vigil is served), or b) tropar of the resurrectional tone, "Glory: Both Now. . . and the tropar of the feast (if vespers is served alone).

At Matins at "God is the Lord" the tropar of the Resurrectional tone twice, "Glory: both now" of the feast. After the 50th Psalm (until the 5th Sunday of Lent inclusive) – "Open for me the doors of repentance. . .". Canons of the Resurrectional tone on 4, the Theotokos on 2, the Triodion on 4 and the feast on 4. Katavasias of the feast. Refrain for the tropars of the triodion canon: "Glory to You, our God, glory to You". The Magnificat. Exapostilarion of the resurrectional tone, "Glory," of the triodion, "Both now" of the feast. At the praises 4 stykhyry from the tone, 4 of the feast, "Glory" of the triodion, "both now" "You are most blessed." Evangelical stykhyra before the 1st hour.

At the Liturgy at the entrance the tropars of the resurrectional tone and the feast, "Glory" kondak of the Triodion, "both now" kondak of the feast. Prokiemen, Epistle, Alleuia verses, Gospel, and communion hymn of the Sunday.

On Sundays (until Palm Sunday) the services are conducted according to the Octoikh and Triodion, the Menaion is omitted with the exception of those saints of Vigil or Poliyelei rank.

Monday
5/**18** *Week of the Prodigal Son*. *Fast-free week.* Martyr Agatha (251). St. Polyeuctus, Patriarch of Constantinople (970). St. Theodosius, Archbishop of Chernihiv (1696).

Ord: II Peter 1:20 – 2:9; Mk. 13: 9-13.

Tuesday
6/**19** St. Bucolus, Bp. of Smyrna (c. 100). Virgin-martyr Dorothea, & with her the martyrs Christina and Callista, sisters, and Theophilus, at Caesarea (288). Virgin-martyr Fausta, and with her Martyrs Evilasius and Maximus,at Cyzicus (ca. 305-311). Virgin-martyrs Martha and Mary, and their brother Monk-martyr Lycarion, in Egypt. Sts. Barsanuphius the Great and John the Prophet, monks of Palestine (VI). St. Photius, Patriarch of Constantinople (891).

Ord: II Peter 2: 9–22; Mk. 13: 14-23.

Wednesday
7/**20** St. Parthenius, Bp. of Lampsacus (IV). St. Luke of Mt. Steirion (953). The 1,003 Martys of Nicomedia (303).
Fast-free week

Ord.: II Peter 3: 1-18; Mk. 13: 24-31.

Thursday
8/**21** Great Martyr Theodore Stratelates ("the General") (319). Prophet Zachariah (ca.520 B.C.). Sts. John & Basil of the Near Kyivan Caves.

Ord. I John 1:8 – 2:6; Mk. 13:31 – 14:2

Friday
9/**22** **Leavetaking of the feast of the Meeting of Our Lord.** Martyr Nicephorus of Antioch in Syria (257). Uncovering of the Relics of St. Innocent, Bishop of Irkutsk (1805). Ven. Pancratius of the Far Kyivan Caves (XII). Hieromartyr Peter Damascene (743).
Fast-free week

Ord.: I John 2: 7-17; Mk. 14: 3-9.
At the Liturgy *after the entrance the tropar of the feast, "Glory:both now" the kondak of the feast. The Prokeimen, Alleluia, and Communion verse of the feast, epistle and Gospel of the day.*

Saturday
10/**23** Hieromartyr Charalampos, Bishop of Magnesia and Martyrs Porphyrius and Baptus, (202). Martyrs Ennatha, Valentina & Paula of Palestine

(308). *St. Anna, wife of Yaroslav I (1050). Ven. Prochorus of the Near Kyivan Caves (1107).* St. Scholastica, sister of St. Benedict (543).

Ord.: II Tim. 3:1-9; Lk. 20:45 – 21:4.

Sunday
11/**24** **Sunday of the Prodigal Son. Tone 6.** Hieromartyr Blaise, Bp. of Sebaste (c. 316). St. Theodora (867). St. Vsevolod (in holy baptism Gabriel) of Pskov (1138).

Matins: G6, Lk. 24:36-53
Liturgy: I Cor 6:12-20; Lk. 15:11-32.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 6 stykhyry of the octoikh, 4 of the triodion; *Glory:* of the triodion, *Both now:* dohmatyk of tone 6. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* Theotokion. After the song of Symeon, a) if at the vigil: *Rejoice, O Virgin Theotokos* – thrice; or b) if vespers is served alone: Tropar of the Resurrectional tone, *Glory: both now,* Theotokion of the Resurrectional tone.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory: both now:* Theotokion. After the kathismas the sessional hymns of the octoikh. Polyelei. *By the rivers of Babylon*. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and prokiemen of the tone. 6th Matins Gospel, St. Luke per. 114. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open to me the doors or repentance*, and everything else as given in the triodion for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, stavroanastasimon on 2, Theotokos on 2 and the triodion on 6; Irmoi *The Lord, mighty in battles;* Katavasia of the triodion – *Take up the song of Moses.* After the 3rd ode: sessional hymn of the triodion. After the 6th ode: kondak and ikos of the triodion. At the 9th ode – *More honourable.* 6th resurrectional exapostilarion, *Glory:* exapostilarion of the triodion, *both now:* exapostilarion of the triodion. At the praises: 5 stykhyry of the octoikh and 3 of the triodion (with their refrains); *Glory:* of the triodion; *both now: You are most blessed.* After the Great Doxology – the tropar *Having risen.* Regular dismissal. *Glory: both now:* 6th Gospel stychyra. 1st hour.

At the hours: Sunday tropar: kondak of the triodion.

At the Liturgy:

After the entrance, in a temple dedicated to the Lord:

Tropar of the tone:
Glory: Both now: kondak of the triodion.

In a temple of the Virgin:

Tropar of the tone
Tropar of the temple
Glory: kondak of the triodion,
both now: kondak of the temple.

In a temple dedicated to a saint:

Tropar of the tone
Tropar of the temple
Glory: kondak of the temple
both now: kondak of the triodion.

Prokiemen of the Sunday, tone 6. Epistle to the Corinthians, per. 135. Gospel from St. Luke, per. 79. Communion hymn of Sunday – *Praise the Lord*.

Monday
12/**25** *Meat-fare week.* St. Meletius, Archbishop of Antioch (381). St. Mary, nun, and her father, St. Eugene, monk at Alexandria (VI). St. Anthony II, patriarch of Constantinople (895). *St. Meletius, Archbishop of Kharkiv (1840). St. Alexis, Metropolitan of Kyiv and all Rus' (1378).* St. Ethilowald of Lindisfarne (740).

Ord.: I John 2:18-3:10; Mk. 11:1-11.

Tuesday
13/**26** Ven. Martinian, St. Zoe of Bethlehem & the virgin Photina (V). St. Eulogius, (ca. 607-608). St. Symeon the Myrrh-gusher (1200).

Ord.: I John 3: 10-20; Mk. 14: 10-42.

Wednesday
14/**27** **St. Cyril, Equal-to-the-Apostles and Teacher of the Slavs (869).** Ven. Auxentius (c. 470). St. Maron, hermit of Syria (473). *Ven. Isaac of the Near Kyivan Caves (c. 1090) and the 12 Greeks, who built the Dormition Cathedral of the Kyivan Caves Lavra (XI).* Translation of the relics (1578) of Prince-martyr Michael and his counselor, St. Theodore of Chernihiv (1244). St. Raphael, Bp. of Brooklyn (1915).
Fast day, wine and oil allowed

Ord.: I John 3:21 – 4:6; Mk. 14:43-15:1.

Thursday
15/**28** Apostle Onesimus of the Seventy (c. 109). St. Eusebius, hermit of Asikha in Syria (430-440). St. Paphnutius, monk and his daughter St. Euphrosyne, nun, of Alexandria (V). *Ven. Paphnutius of the Far Kyivan Caves (XIII).*

Ord.: I John 4:20 – 5:21; Mk. 15: 1-15.

March 2019 (NS)

Friday
16/**1.III** Martyrs Pamphilius the priest, Valens the deacon, Paul, Seleucus, Porphyrius, Julian, Theodulus, Elias, Jeremiah, Isaiah, Samuel, and Daniel at Caesarea (307-309). St. Marutha, bp. of Sophene and Martyropolis, (4220, and the Martyrs of Peria (IV).
Fast day

Ord.: II John 1:1-13; Mk. 15:22-25, 33-41.

Saturday
17/**2.III** **Soul Saturday.** Great Martyr Theodore of Tyro (306). St. Mariamne, sister of the Apostle Philip (I) *Ven. Theodore the silent of the Far Kyivan Caves (XIII).*

Liturgy: Ordinary readings, 1 Cor. 10:23-28; Lk. 21:8-9, 25-27, 33-36; and of the departed, 1 Thess. 4:13-17; Jn. 5:24-30.

At daily vespers: At *Lord, I have cried* 3 stykhyry of the martyrs from the *Octoikh*, and 3 of the *Triodion*; *Glory:* of the *Triodion*, *Both now:* dohmatyk of tone 1. No entrance. In place of the prokiemen – *Alleluia* in tone 8 with the verses for the reposed. At the aposticha: stykhyry of the martyrs and for the reposed (with verses for the reposed) from the *Octoikh*; *Glory:* of the *Triodion*. *Both now:* Theotokion of the *Triodion – Through the prayers of Your Mother*. After the song of Symeon the tropar *By the depth of Your wisdom; Glory: both now: We have in you a wall.*

At Matins: in place of *God is the Lord – Alleluia* with the verses for the reposed. The tropar *By the depth of Your wisdom* - twice*; Glory: both now: We have in you a wall.* After the 16th kathisma the usual small litany and sessional hymns of the *Octoikh*. We sing the first station of the 17th kathisma – *Blessed are the undefiled:* with the refrain *Blessed are You, O Lord, teach me Your statutes.* Small litany for the reposed. We sing the second station of the 17th kathisma with the refrain – *Save me, O Saviour.* Then the tropars for the reposed with the refrain – *Blessed are You, O Lord, teach me Your statutes.* Small litany for the reposed, and the sessional hymn – *Give rest, O Saviour.* Psalm 50. Canons: of the temple with its irmos on 6 and of the *Triodion* on 8; katavasia of the *Triodion – Let us offer a song.* After the 3rd ode: usual small litany sessional hymn of the *Triodion*. After the 6th ode: small litany for the reposed, kondak and ikos of the *Triodion*. At the 9th ode – *More honourable,* regular small litany and exapostilarion of the *Triodion*. At the praises: stykhyry of the *Triodion*. The doxology is read. Litany of supplication. At the aposticha – 4 stykhyra for the reposed from the *Octoikh*; *Glory:* of the *Triodion*;

both now: the Theotokion of the *Triodion*. *It is good to give thanks to the Lord.* Trisagion. The tropar *By the depth of Your wisdom; Glory: both now: We have in you a wall.* Litany of fervent supplication. Dismissal. 1st hour.

At the hours: Tropar and kondak of the reposed.

At the Liturgy: After the entrance the tropar *By the depth of Your wisdom; Glory: With the saints; both now: We have in you a wall.* Prokiemen in tone 6 – *Their souls shall dwell among the blessed.* Epistle to the Corinthians, per. 146 and to the Thesslalonians per. 270. Gospel from St. Luke, per. 105 and from St. John per. 16. Communion hymn – *Blessed are they whom You have chosen.* After the Liturgy we serve a general panakhyda for all reposed Orthodox Christians.

Sunday
18/**3.III** **Meatfare Sunday, of the Last Judgement. Tone 7.** St. Leo the Great, Pope of Rome (461). St. Agapitus, bishop of Synnada (IV). St. Flavian the confessor, Patriarch of Constantinople (ca. 449). St. Nicholas (Planas) (1932).

Matins: G7, Jn. 20: 1 - 10
Liturgy: 1 Cor. 8:8-9:2; Mt. 25:31-46.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 6 stykhyry of the octoikh, 4 of the triodion; *Glory:* of the triodion, *Both now:* the dohmatyk of tone 7 – *Thou hast been known.* Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* Theotokion – *O unwedded Virgin*. After the song of Symeon, a) if at the vigil: *Rejoice, O Virgin Theotokos* – thrice; or b) if vespers is served alone: Tropar of the Resurrectional tone, *Glory: both now,* Theotokion of the Resurrectional tone.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory: both now:* Theotokion. After the kathismas the sessional hymns of octoikh. Polyelei and *By the rivers of Babylon*. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 7th Resurrectional Gospel, from St. John, per. 63. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, Theotokos on 2 and triodion on 8; Irmosy – *He who once by His will;* Katavasia of the triodion – *He is my helper and my protector.* After the 3rd ode: sessional hymn of the triodion. After the 6th ode: kondak and ikos of the triodion. At the 9th ode – *More honourable.* 7th resurrectional exapostilarion, *Glory:* exapostilarion of the triodion, *both now:* theotokion of the triodion. At the praises: 5 stykhyry of the

octoikh and 4 of the triodion (with their refrains); *Glory:* of the triodion; *both now: You are most blessed.* After the Great Doxology – the tropar *Today salvation.* Dismissal. *Glory: both now:* 7th Gospel stychyra. 1st hour.

At the hours: Sunday tropar, kondak of the triodion.

At the Liturgy: After the entrance in a temple of the Lord – Sunday tropar: *Glory: both now:* kondak of the triodion; in a temple of the Theotokos – tropar of the Sunday and of the temple: *Glory:* kondak of the triodion, *both now:* kondak of the temple; in a temple dedicated to a saint – Tropar of the Sunday and of the temple: *Glory:* kondak of the temple; *both now:* kondak of the triodion. Prokiemen in tone 3 – *Great is our Lord*. Epistle to the Corinthians, per. 140. Gospel from St. Matthew, per. 106. Sunday communion hymn – *Praise the Lord.*

Note: From today until Lazarus Saturday during the week at vespers and matins the aposticha of the octoikh are replaced by the aposticha from the triodion.

Monday
19/**4.III** *Cheese-fare week***.** Apostles Archippus and Philemon of the Seventy and Martyr Apphia (I). Martyrs Maximus, Theodotus, Hesychius, and Asclepiodota of Adrianopolis (305-311). St. Eugene and Macarius, priests, confessors at Antioch (363). St. Philothea, nun-martyr of Athens (1589).
Cheese-fare week – all foods permitted except meat.

Ord.: III John 1: 1-15; Lk. 19: 29-40, 22: 7-39.

Tuesday
20/**5.III** St. Leo, Bishop of Catania (c. 780). Hieromartyr Sadoc, bp. of Persia, and 128 Martyrs with him (342). St. Agatho, pope of Rome (682). *Ven. Agatho of the Far Kyivan Caves (XIII-XIV).*
Cheese-fare week – all foods permitted except meat.

Ord.: Jude 1: 1-10; Lk. 22: 39-42, 45 – 23:1.

Wednesday
21/**6.III** Ven. Timothy of Symbola (795). St. Eustace, Archbishop of Antioch (337). St. George, Bishop of Amastris on the Black Sea (ca. 805).
Cheese-fare week – all foods permitted except meat.

Sixth Hour: Joel 2:12-26. Vespers: Joel 3:12-21.

The Divine Liturgy is not served on this day. The service is from the Triodion and saint of the day. The services are conducted, except for the

canon, as Lenten services, with 3 prostrations and the prayer of St. Ephraim the Syrian. The Beatitudes (at the typica) are read, not sung.

Thursday
22/**7.III** Uncovering of Relics of the holy Martyrs at the Gate of Eugenius at Constantinople (395-423). Martyrs Maurice and his son Photinus, and Martyrs Theodore, Philip, and 70 soldiers, at Apamea in Syria (ca.305). Sts. Thalassius and Limnaeus, hermits near Cyrrhus (V). St. Baradates, hermit near Antioch (469). Holy nine children of Kola (VI). St. Athanasius the confessor of Constantinople (826).
Cheese-fare week – all foods permitted except meat.

Ord.: Jude 1: 11-25; Lk. 23: 1-34, 44-56.

Friday
23/**8.III** Hieromartyr Polycarp, Bp. of Smyrna (167). St. Gorgonia, sister of St. Gregory the Theologian (372). St. Alexander, founder of the order of the Unsleeping Ones (430). Sts. John, Antioch, Antoninus and Moses, ascetics near Cyrrhus (V). Sts. Zebinas, Polychronius, Moses, and Damian, ascetics near Cyrrhus (V).
Cheese-fare week – all foods permitted except meat.

Sixth Hour: Zach. 8:7-17; Vespers: Zach. 8:19-23.

The Divine Liturgy is not served on this day. The service is from the Triodion and the Menaion. The services are conducted, except for the canon, as Lenten services, with 3 prostrations and the prayer of St. Ephraim the Syrian. The Beatitudes (at the typica) are read, not sung. **At Vespers** "Blessed is the man". At "Lord, I have cried" 3 stykhyry of the Forerunner, 3 of the fathers, "Glory" of the Forerunner, "both now"1st Theotokion of the tone. Prokeimen of the day, Old testament readings for the Forerunner. Aposticha of the Triodion and the Forerunner, "Glory" of the fathers, "Both now" the theotokion of the Triodion. After the Song of Simeon the tropar of the Forerunner, "Glory" of the Fathers, "Both now" the Theotokion. The Litany of Fervent Supplication; Three great prostrations, "All-holy Trinity", "Blessed be the name of the Lord", Psalm 33 and the dismissal.

Saturday
24/**9.III** **Cheesefare Saturday. First (IV) and Second (452) Finding of the Honourable Head of the Holy Glorious Prophet, Forerunner, St. John the Baptist. Commemoration of the Holy Ascetics.** *Ven. Erasmus of the Near Kyivan Caves (c. 1160).*
Cheese-fare week – all foods permitted except meat.

Matins: Luke 7: 17-30

Liturgy: 2 Cor. 4: 6-15; Mt. 11: 2-15 *(for the Forerunner),* Rm. 14:19-26; Mt. 6:1-13 *(of the day).*

At Matins we combine the services for the Forerunner and the Fathers. The Magnification of the Forerunner: "We magnify you, O Baptist of the Saviour, John, and we all honour the finding of your precious Head." Prokiemen and Gospel of the Forerunner. Canons of the Forerunner and the Fathers. **At the Liturgy** Prokiemen, Epistle, Alleluia, Gospel and Communion verse of the Forerunner and of the day.

Sunday
25/**10.III** **Cheesefare (Forgiveness) Sunday. Tone 8. Commemoration of the Expulsion of Adam and Eve from Paradise.** St. Tarasius, Archbishop of Constantinople (806). Hieromartyr Reginus, bishop of the isle of Skopelos (355).
Cheese-fare week – all foods permitted except meat.

Matins: G8: Jn. 20:11-18.
Liturgy: Rm. 13:11-14:4; Mt. 6:14-21.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 6 stykhyry of the octoikh, 4 of the triodion; *Glory:* of the triodion, *Both now:* the dohmatyk of tone 8 – *The King of Heaven.* Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* theotokion. After the song of Symeon a) if at the vigil: *Rejoice, O Virgin Theotokos* – thrice; or b) if vespers is served alone: Tropar of the Resurrectional tone, *Glory: both now,* Theotokion of the Resurrectional tone.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory: both now:* theotokion. After the kathismas the sessional hymns of octoikh. Polyelei and *By the rivers of Babylon*. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 8th Resurrectional Gospel, from St. John, per. 64. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, Stavroanastasimon on 2, Theotokos on 2 and triodion on 6; Irmoi – *He who once by His will;* Katavasia of the triodion. After the 3rd ode: sessional hymn of the triodion. After the 6th ode: kondak and ikos of the triodion. At the 9th ode – *More honourable.* 8th resurrectional exapostilarion, *Glory:* exapostilarion of the triodion, *both now:* theotokion of the triodion. At the praises: 5 stykhyry of the octoikh and 3 of the triodion (with their refrains); *Glory:* of the triodion; *both now: You are most blessed.* After the Great Doxology – the tropar *Having risen.* Dismissal. *Glory: both now:* 8th ospel stychyra. 1st hour.

At the hours: Sunday tropar, kondak of the triodion.

Note: At the proskomide three lambs are prepared: one for the Sunday Liturgy, and two for the Liturgy of the Presanctified Gifts on Wednesday and Friday. This is done on every Sunday of the Great Fast.

At the Liturgy: After the entrance in a temple of the Lord – Sunday tropar: *Glory: both now:* kondak of the triodion; in a temple of the Theotokos – tropar of the Sunday and of the temple: *Glory:* kondak of the triodion, *both now:* kondak of the temple; in a temple dedicated to a saint – Tropar of the Sunday and of the temple: *Glory:* kondak of the temple; *both now:* kondak of the triodion. Prokiemen in tone 8 – *Pray and give glory*. Epistle to the Romans, per. 112. Gospel from St. Matthew, per. 17. Sunday communion hymn – *Praise the Lord.*

After the Liturgy (or in the evening, if possible) we serve **Forgiveness Vespers**. Psalm 103 is read. No kathisma. At *Lord, I have cried* 10 stykhyry; 4 penitential stykhyry of the octoikh, 3 of the triodion and 3 from the menaion. *Glory: both now:* Theotokion of the menaion. Entrance with the censer. Great Prokiemen: *Turn not away Thy face from Thy child, for I am afflicted. Hear me speedily. Draw near to my soul and deliver it* - 4 and one-half times. When the prokeimen is sung the last time the priest closes the royal doors, takes of the phelon, and dons a black (Lenten) epitrakhil', and proceeds to the ambon (note: during the singing of the prokiemen the altar cloths are changed from bright to dark. Before the service the dark cloths are put on the altar, tetrapod, etc., then the bright cloths are put over them in such a way that they can easily be removed). *Vouchsafe, O Lord* with prostrations. Litany of supplication (Lenten melody). Aposticha of the triodion. After the song of Symeon the tropars with prostrations – *Rejoice, O virgin Theotokos: Glory: O baptizer of Christ: both now: O Holy Apostles;* then *Beneath your protection* (without a prostration). *Lord, have mercy* – 40 times. *Glory: both now: More honourable. In the name of the Lord, Father, bless.* Priest – *Christ our God, the existing One.* Reader – *O King of heaven.* The priest reads the prayer of St. Ephraim the Syrian – *O Lord and Master of my life;* with three prostrations[7]. The priest then reads the prayer for the beginning of the Great Fast. After this: the priest – *Glory to You:* and the dismissal. After the dismissal the priest offers a teaching about mutual forgiveness. He asks forgiveness of the faithful, and then the faithful proceed forward, venerate the icons and cross, and ask forgiveness of the priest and of one another.

[7] During the Great Fast at vespers, at the prayer of St. Ephraim on Sunday evening we make 3 great prostrations. On Monday, Tuesday, and Thursday evenings we make 16 prostrations, i.e., three great prostrations when the prayer is said the first time, 12 bows to the waist at the words: "O God, cleanse me, the sinner", and at the end of the prayer, after it has been intoned the second time, we make another great prostration.

Note: the usual order is for the person approaching to say "forgive me father/brother/sister" and the respondent to say "God forgives. Forgive me, and pray for me." The first person asks forgiveness of the celebrant, then stands to his right, the next person of the celebrant and the first person, then stands at their right, etc. While the rite of mutual forgiveness is taking place the chanters traditionally chant the Paschal Verses ("Let God arise") or the Paschal canon quietly.

Beginning of the Great Fast

On weekdays during the Great Fast the services are served with their own particularities, as indicated in the horologion (chasoslov) according to the menaion and triodion, without the octoikh. The Divine Liturgy is not served during the week, except for Wednesday and Friday – when the **Divine Liturgy of the Presanctified Gifts** is served.

On the first four days of the Great Fast at **Great Compline** the **Penitential Canon of St. Andrew of Crete** is read according to the following order: The priest in a dark (black) epitrakhil' – *Blessed is our God.* Reader – *Amen. Glory to You, our God, glory to You. O Heavenly King:* Trisagion, after the *Our Father* – Psalm 69 – *O God, be attentive unto helping me.* After this the priest reads the Great Canon, broken up into four parts, as indicated. At every tropar – the refrain: *Have mercy on me O God, have mercy on me;* with a great prostration. After the 6th ode, the kondak *My soul.* After the 9th ode, the irmos *Ineffable is the childbearing* is repeated. And we read the rest of Great Compline - *When I called upon Thee;* until – *He that dwelleth. God is with us. Having passed through the day. The bodiless nature. I believe.* Then the priest *O all-holy lady Theotokos;* and the choir repeats this twice, and a prostration. The rest of the verses are intoned by the priest once, and the choir repeats them once. Trisagion, after the *Our Father – Enlighten mine eyes; Lord, have mercy* – 40 times. And the rest according to the order. After *Glory to God in the highest:* the trisagion, after the *Our Father;* we sing – *Lord of the hosts.* Then – *At all times:* and the prayer of St. Ephraim the Syrian with 16 bows. The final trisagion, after the *Our Father – Lord, have mercy – 12 times.* The prayer – *O undefiled; And grant unto us.; Most glorious; My Hope; Glory: both now. Lord, have mercy* (thrice)*; Bless.* In place of the dismissal the priest reads the prayer *O most merciful Master* (during which the faithful bow down to the ground). The forgiveness, litany – *Let us pray.* The faithful approach, venerate the icons, receive a blessing from the priest, and depart.

Monday
26/**11.III** *Clean Monday. First week of the Great Fast.* St. Porphyrius, bp. of Gaza (420). New Martyr John the Cabinetmaker at Constantinople (1575). Ss. Myroslav, Yaroslav, Radoslav and Slavomir.

Strict Fast

Sixth Hour: Is. 1:1-20. Vespers: Gen. 1:1-13; Prov. 1:1-20.
Great Compline with the Canon of St. Andrew of Crete.

Tuesday
27/**12.III** *Clean Tuesday.* Ven. Procopius the Confessor, of Decapolis (c. 750). Martyr Gelasius the Actor of Heliopolis (297). St. Thalelaeus, hermit of Gabala in Syria (ca. 460). *Ven. Titus, presbyter of the Near Kyivan Caves (1190). Ven. Titus the Soldier, monk of the Far Kyivan Caves (XIV).*
Great Fast

Sixth Hour: Is. 1:19-2:3. Vespers: Gen. 1:14-23; Prov. 1:20-33.
Great Compline with the Canon of St. Andrew of Crete.

Wednesday
28/**13.III** *Clean Wednesday.* Ven. Basil the Confessor (747). Sts. Marana, Cyanna (Kyra) and Domnica (Domnina), nuns of Syria (450). Hieromartyr Proterius, pat. of Alexandria, and six companions (457). (for February 29th): Ven. John Cassian the Roman (435). St. John, called Barsanuphius, of Nitria in Egypt (V). St. Theosterictus the Confessor, abbot of Pelecete Monastery near Prusa (826). St. Cassian, faster of the Kyiv Caves (XII).
Great Fast

Sixth Hour: Is. 2:3-11.
Liturgy of Presanctified Gifts. At "Lord, I have cried" we sing 10 Stykyry, 6 from the triodion then 4 from the saint of the day of the Menaion (repeating the first), Glory: Both now. And the Theotokion from the Menaion. Entrance, Prokiemens and readings: Gen. 1:24-2:3; Prov. 2:1-22.

Great Compline with the Canon of St. Andrew of Crete.

Thursday
1/**14** *Clean Thursday.* Martyr Eudoxia of Heliopolis (c. 160-170). Martyrs Nestor and Tribimius (III). Martyr Antonina (III-IV). St. David, Bp. of Wales (VI).
Great Fast

Sixth Hour: Is. 2:11-21. Vespers: Gen. 2:4-19; Prov. 3:1-18.
Great Compline with the Canon of St. Andrew of Crete.

Friday
2/**15** Hieromartyr Theodotus, Bp. of Cyrenia (c. 326). St. Agatho of Egypt, monk (V). 440 Martyrs slain by the Lombards (ca. 579).
Great Fast

6th Hour: Is. 3:1-14
Liturgy of the Presanctified Gifts.
At "Lord, I have cried" we sing 10 Stykyry, 2 from the triodion, 4 stykhyry to the martyrs in the tone of the week, and 4 to St. Theodore. Glory: St. Theodore, Both how: Dohmatyk Theotokion of the tone of the week (note: the same one used at Vespers on the previous Saturday evening). Entrance, Prokiemens and readings: Vespers: Gen. 2:20-3:20; Prov. 3:19-34. Following the Ambon Prayer we read the supplicatory canon to St. Theodore the Tyron with the blessing of Kolyva in honour of St. Theodore.

Saturday
3/**16** *1st Saturday of the Great Fast.* St. Theodore the Recruit. Martyrs Eutropius, Cleonicus and Basiliscus (c. 308). St. Piama the Virgin (337), and St. Alexandra, of Alexandria.
Great Fast, wine and oil allowed

Liturgy: Heb. 1:1-12; Mk. 2:23-3:5 *(Ord.)*: 2 Tim. 2:1-10; Jn. 15:17-16:2 *(Great-martyr)*

On Saturday, **at the Liturgy of St. John Chrysostom**: tropar of St. Theodore, *Glory:* kondak of St. Theodore, *Both now:* kondak of Saturday. Prokiemen in tone 7: *The righteous man.* Epistle to the Hebrews per. 303 and to Timothy, per. 292. Gospel of St. Mark, per. 10 and St. John, per. 52. Communion hymn – *The righteous man.*

Sunday
4/**17** **1st Sunday of Great Lent. The Sunday of Orthodoxy. Tone 1.** Ven. Gerasimus of Jordan (475). Martyrs Paul, his sister Juliana, and Quadratus, Acacius, and Stratonicus, at Ptolemais in Syria (273). St. James the Faster of Phoenicia (VI). Translation of the relics (938) of Martyr Wenceslaus (Viacheslav), prince of the Czecs (935).
Great Fast, wine and oil allowed.

Matins: G9, Jn. 20:19 - 31.
Liturgy: Heb. 11:24-26, 32-12:2; Jn. 1:43-51.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 6 stykhyry of the octoikh, 4 of the triodion; *Glory:* of the triodion, *Both now:* the dohmatyk of tone 1 – *Let us hymn the Virgin Mary.* Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* theotokion – *O, new wonder*. After the song of Symeon we sing a) *Rejoice, O Virgin Theotokos* – twice and *We venerate Your most pure image* – once (if a vigil), or b), Resurrectional Tropar,

Glory: We venerate Your most pure image, Both now: and the resurrectional Theotokion in tone 2 (if Vespers is served alone).

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory: We venerate Your most pure image. both now:* Theotokion – *Rejoice, O impassible gateway*. After the kathismas the sessional hymns of octoikh. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 9th Resurrectional Gospel, from St. John, per. 65. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, Stavrosanastasimon on 2, Theotokos on 2 and triodion on 6; Irmosy – *Israel in ancient times;* Katavasia of the triodion – *Israel in ancient times.* After the 3rd ode: sessional hymn of the triodion. After the 6th ode: kondak and ikos of the triodion. At the 9th ode – *More honourable.* 9th resurrectional exapostilarion, *Glory:* exapostilarion of the triodion, *both now:* theotokion of the triodion. At the praises: 5 stykhyry of the octoikh and 3 of the triodion (with their verses); *Glory:* of the triodion – *Moses, in the season of abstinence*; *both now: You are most blessed.* After the Great Doxology – the tropar *Today salvation.* Dismissal. *Glory: both now:* 9th Gospel stychyra. 1st hour.

At the hours: Sunday tropar, *Glory:* tropar of the triodion. Kondak of the triodion.

At the Liturgy of St. Basil the Great: After the entrance the Sunday tropar, tropar of the triodion: *Glory: both now:* kondak of the triodion. Prokiemen, song of the Fathers in tone 4 – *Blessed are you*. Epistle to the Hebrews, per. 329. Gospel from St. John, per. 5. In place of *It is truly worthy – All of creation.* Sunday communion hymn – *Praise the Lord;* and – *Rejoice in the Lord.*

Monday
5/**18** *2nd week of the Great Fast.* Martyr Conon (I). St. Conon the Gardener of Pamphylia (251). Virgin Martyr Irais (Rhais) of Egypt (III). St. Eulogius of Palestine. Martyr Eulampius of Palestine. St. Mark the Faster of Egypt (V). St. Kieran of Saigher (V-VI).
Great Fast

Sixth Hour: Is. 4:2-6, 5:1-7; Vespers: Gen. 3:21-4:7; Prov. 3:34-4:22.

Tuesday
6/**19** The 42 Martyrs of Ammoria in Phrygia, including: Constantine, Aetius, Theophilus, Theodore, Melissenus, Callistus, Basoes, and others (c. 845). Monk-martyrs Conon and his son Conon of Iconium (270-275). Uncovering of the Precious Cross and Precious Nails by St. Helen. St.

Arcadius, monk, of Cyprus (361).
Great Fast

6th Hour: Is. 5:7-16; Vespers: Gen. 4:8-15; Wis. 5:1-15

Wednesday
7/**20** *The Hieromartyrs of Kherson: Basil, Ephraim, Capito, Eugene, Aetherius, Elpidius and Agathodorus (IV).* Ven. Paul the Simple (IV). St. Emilian of Rome. St. Paul the Confessor, bp. of Prusias in Bithynia (850).
Great Fast

Sixth Hour: Is. 5:16-25
Liturgy of the Presanctified Gifts.
At "Lord, I have cried" we sing 10 Stykyry, 6 from the triodion then 4 from the Menaion (repeating the first), Glory: Both now. And the Theotokion from the Menaion.
Entrance, Prokiemens and readings: Gen. 4:16-26; Prov. 5:15-6:3.

Thursday
8/**21** St. Theophylactus, Bp. of Nicomedia (842-845). Apostle Hermas of the Seventy (I). Hiero-mar-tyr Theodoretus of Antioch (361). St. Dometius, monk (363). St. Felix, Bp. of Burgundy (c. 648).
Great Fast

6th Hour: Is. 6:1-12; Vespers: Gen. 5:1-24; Wis. 6:3-20

Friday
9/**22** The Holy Forty Martyrs of Sebaste: Cyrion, Candidus, Domnus, Hesychius, Heraclius, Smaragdus, Eunoicus, Valens, Vivianus, Claudius, Priscus, Theodulus, Eutychius, John, Xanthias, Helianus, Sisinius, Angus, Aetius, Flavius, Acacius, Ecdicius, Lysimachus, Alexander, Elias, Gorgonius, Theophilus, Dometian, Gaius, Leontius, Athanasius, Cyril, Sacerdon, Nicholas, Valerius, Philoctimon, Severian, Chudion, Aglaius, and Meliton (c. 320). Martyr Urpasianus of Nicomedia (295). Righteous Caesarius, brother of St. Gregory the Theologian (369). St. Tarasius of Liconium.
Great Fast

Matins: Lk. 21:12-19
6th Hour: Is. 7:1-14
Liturgy of the Presanctified Gifts.
At "Lord, I have cried" we sing 10 Stykyry, 6 from the triodion then 4 for the holy martyrs, *Glory:* for the holy martyrs, *Both now*, for the holy martyrs. Entrance with the Gospel. Prokiemen of the day. Readings from the triodion, and then, after "Let my prayer be set forth" the prokiemen, epistle, alleluia and Gospel for the saints are chanted according to the

normal liturgical order. Litany of fervent supplication and the rest of the Liturgy of the Presanctified gifts as usual. Communion hymn of the saints.
Vespers: Gen. 5:32-6:8; Wis. 6:20-7:1; *(Triodion)*
Heb. 12:1-10; Mt. 20:1-16 *(for the Martyrs)*

Saturday
10/**23** **Soul Saturday, commemoration of the departed.** Martyr Quadratus and with him: Cyprian, Dionysius, Anectus, Paul, Crescens, Dionysius, Victorinus, Victor, Nicephorus, Claudius, Diodorus, Serapion, Papias, Leonidas, Chariessa, Nunechia, Basilissa, Nice, Galla, Galina, Theodora, and others at Corinth (258). Martyrs Codratus, Saturninus, and Rufinus of Nicomedia (III).
Great Fast, wine and oil allowed

Ord: Heb. 3:12-16; Mk. 1:35-44
For the departed: 1 Thess. 4:13-17; Jn. 5:24-30

At the hours: Tropars – *O Apostles, Martyrs*; *Glory: Remember Your servants.* Kondak: *With the saints.*

At the Liturgy of St. John Chrysostom: After the entrance the tropar of Saturday, tropar of the reposed: *Glory: With the saints; Both now: We have in you.* Saturday Prokeimen in tone 8 – *Be glad in the Lord;* and of the reposed, in tone 6 – *Their souls.* Epistle to the Hebrews, per. 309 and of the reposed – to the Thessalonians, per. 270. Gospel from St. Mark, per. 6 and of the reposed, from St. John, per. 16. Communion hymn – *Rejoice in the Lord;* and *Blessed are they whom You have chosen.*

Sunday
11/**24** **2nd Sunday of Great Lent. St. Gregory Palamas, Archbishop of Thessalonica.** Tone 2. St. Sophronius, Patriarch of Jerusalem (638-644). Hieromartyr Pionius, priest of Smyrna, and those with him: Asclepiades, Macedonia, Linus, and Sabina (250). Translation of the relics of Martyr Epimachus of Pelusium (250) to Constantinople. *Ven. Sophronius of the Far Kyivan Caves (XIII). Ven. Alexis, staretz of the Holosyiv Skete of Kyiv (1917).*
Fast day, wine and oil allowed

Matins: G10 - Jn. 21:1-14.
Liturgy: Heb. 1:10-2:3; Mk. 2:1-12 *(Ord.)*: Heb. 7:26-8:2;
Jn. 10:9-16 *(for the Hierarch).*
Liturgy of St. Basil the Great.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 6 stykhyry of the octoikh, 4 of the triodion; *Glory:* of the triodion, *Both now:* the dohmatyk of tone 2 – *The shadow of the law.* Entrance. Prokiemen – *The*

Lord is king. At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* Theotokion – *O unwedded Virgin*. After the song of Symeon we sing a) *Rejoice, O Virgin Theotokos* – thrice (if a vigil), or b), Resurrectional Tropar, *Glory:* Tropar of St. Gregory in tone 8, *Both now:* the resurrectional Theotokion in tone 8 (if Vespers is served alone).

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory:* tropar of the saint – *Light of Orthodoxy. Both now:* Theotokion – *O loving Lord*. After the kathismas the sessional hymns of octoikh. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 10th Resurrectional Gospel, from St. John, per. 66. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, triodion on 4 and of the saint on 6; Irmosy – *The rod of Moses;* Katavasia - *I shall open my mouth.* After the 3rd ode: kondak of the triodion – *The season of the virtues now has come*, sessional hymn of the saint. After the 6th ode: kondak and ikos of the saint. At the 9th ode – *More honourable.* 10th resurrectional exapostilarion, *Glory:* exapostilarion of the saint, *both now:* theotokion. At the praises: 5 stykhyry of the octoikh and 4 of the triodion (with their verses); *Glory:* of the triodion – *In this season of abstinence*; *both now: You are most blessed.* After the Great Doxology – the tropar *Having risen from the tomb.* Dismissal. *Glory: both now:* 10th Gospel stychyra. 1st hour.

At the hours: Sunday tropar, *Glory:* tropar of the saint. Kondak of the triodion and of the saint alternately.

At the Liturgy of St. Basil the Great: After the entrance the Sunday tropar; tropar of the temple (if of the Theotokos or a saint); tropar of St. Gregory; Kondak of the temple (if of a saint) *Glory:* kondak of St. Gregory; *both now:* kondak of the triodion. Prokiemen in tone 5 – *You, O Lord, shall protect us* and of the saint: *My mouth shall speak wisdom.* Epistle to the Hebrews, per. 304 and 318. Gospel from St. Mark per. 7 and from St. John, per. 36. In place of *It is truly worthy – All of creation.* Sunday communion hymn – *Praise the Lord;* and – *The righteous man.*

Monday
12/**25**

3rd week of the Great Fast. St. Gregory Dialogus, Pope of Rome (604). Ven.Theophanes the Confessor, of Sigriane (818). Ven. Simeon the New Theologian (1021). Righteous Aaron the Highpriest (1500 BC). Righteous Phineas, grandson of Aaron (1500 B.C.).
Great Fast

6th Hour: Is. 8:13-9:7; Vespers: Gen. 6:9-22; Wis. 8:1-21

Tuesday
13/**26** Translation of the Relics of St. Nicephorus, Patriarch of Constantinople (846). Martyr Sabinus (Abibus) of Egypt (303). Martyr Alexander of Macedonia (305). Martyrs Africanus, Publius, and Terence of Carthage (III). Martyr Christina of Persia (IV). St. Aninas, priest and monk, of the Euphrates.
Great Fast

6th Hour: Is. 9:9-10:4; Vespers: Gen. 7:1-5; Wis. 8:32-9:11

Wednesday
14/**27** Ven. Benedict of Nursia (543). St. Euschemon, bishop of Lampsacus (IX). *St. Rostislav-Michael, Prince of Kyiv (1167). St. Theognostus, Metropolitan of Kyiv and all Rus' (1353).*
Great Fast

6th Hour: Is. 10:12-20
Liturgy of the Presanctified Gifts.
At "Lord, I have cried" we sing 10 Stykyry, 6 from the triodion then 4 from the saint of the day of the Menaion (repeating the first), Glory: Both now. And the Theotokion from the Menaion.
Entrance, Prokiemens and readings: Gen. 7:6-9; Prov. 9:12-18.

Thursday
15/**28** Martyr Agapius, Publius, Timolaus, Romulus, two named Dionysius, and two named Alexander, at Caesarea in Palestine (303). Hieromartyr Alexander of Side in Pamphylia (270-275). Martyr Nicander of Egypt (302). New Martyr Manuel of Crete (1792).
Great Fast

6th Hour: Is. 11:10-12:2; Vespers: Gen. 7:11-8:3; Wis. 10:1-22

Friday
16/**29** Martyr Sabinas of Egypt (287). Hieromartyr Alexander, Pope of Rome (119). Hieromartyrs Trophimus and Thalus, priests of Laodicea (300). Martyr Julian of Anazarbus (305). Martyr Papas of Lyconia (305-311). Apostle Aristobulus of the Seventy, Bp. of Britain (I). St. Christodoulos of Patmos (1093).
Great Fast

6th Hour: Is. 13:2-13;
Liturgy of the Presanctified Gifts.
At "Lord, I have cried" we sing 10 Stykyry, 2 from the triodion, 4 stykhyry to the martyrs in the tone of the week, and 4 to the saint of the day from the menaion. Glory: Stykhyra for the Dead from the tone of the week, Both how: Dohmatyk Theotokion of the tone of the week (note: the

same one used at Vespers on the previous Saturday evening). Entrance, Prokiemens and readings: Gen. 8:4-21; Prov. 10:31-11:12.

Saturday
17/**30** **Soul Saturday, commemoration of the departed.** St. Alexis the Man of God (411). Martyr Marinus, soldier, at Caesarea in Palestine (260). Monk-martyr Paul of Crete (767). St. Patrick, bishop and enlightener of Ireland (461).
Great Fast, wine and oil allowed

Liturgy: Heb. 10:32-38; Mk. 2:14-17 *(Ord.)*: 1 Thess. 4:13-17; Jn. 5:24-30 *(for the departed)*

The order of service is the same as for the previous Saturday. The Epistle is to the Hebrews, per. 325 and for the reposed – Thessalonians per. 270. The Gospel is from St. Mark, per. 8 and for the reposed – from St. John, per. 16.

Sunday
18/**31** **3rd Sunday of the Great Fast. Veneration of the Holy Cross**. Tone 3. St. Cyril, Archbishop of Jerusalem (386). St. Aninas, priest and monk, of the Euphrates. Martyrs Trophimus and Eucarpus of Nicomedia (300). St. Edward, King of England (978).
Fast day, wine and oil allowed.

Matins: G11, Jn. 21:15-25.
Liturgy: Ord: Heb. 4:14-5:6; Mk. 8:34-9:1.

Before vespers the priest vested in the phelon goes to the table of oblation where the Precious Cross, decorated with basil (or other flowers) rests on a tray, covered with an aer. The Royal Doors and curtain are closed. The priest – *Blessed is our God.* Deacon or reader in the altar – *Amen.* Trisagion. After the *Our Father – O Lord, save Your people. Glory: Both now. The flaming sword.* During the singing the priest censes the Cross, and gives away the censer. After the exclamation, having made a prostration, he raises the Cross on his head, and carries it to the Holy Table, preceded by candle-bearers (N.B.: no one other than those in higher orders – bishops, priests, and deacons – are **ever** permitted to cross in front of the Holy Table! In the given instance the candle-bearers proceed from the table of oblation to the edge of the Holy Table, and then step aside so the priest may proceed to the front of the Holy Table), and places it where the Gospel book (which has previously been placed on the "high place" of the Holy Table, i.e., standing upright between the antimension and artophorion) usually rests. After this the curtain and Royal Doors are opened, and the All-night vigil is begun.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 6 stykhyry of the octoikh and 4 of the triodion; *Glory:* of the triodion, *Both now:* the dohmatyk of tone 3. Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory: Both now:* of the triodion. After the song of Symeon *Rejoice, O Virgin Theotokos* – twice and *O Lord, save Your people* - once.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory: O Lord, save Your people Both now:* Theotokion – *Gabriel, who brought the good news".* After the kathismas the sessional hymns of octoikh. *The Resurrectional Evlogitaria.* Hypakoe, sessional hymn, gradual hymns and prokiemen of the tone. 11th Resurrectional Gospel, from St. John, per. 67. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee (on this day the Gospel is not presented for veneration, because the veneration of the Cross will take place). Canons – Resurrectional on 4, Theotokos on 2 and of the triodion on 8; Katavasia - *Moses the servant of God.* Sessional hymn of the Cross. After the 6th ode: kondak and ikos of the Cross (The main celebrant vests in full vestments). At the 9th ode: *More honourable.* 11th Sunday exapostilarion; *Glory:* of the triodion: *both now:* theotokion. At the praises: 4 stykhyry of the octoikh and 4 of the triodion (with their verses); *Glory:* of the triodion – *The Lord of all has taught us*; *both now: You are most blessed.* At the Great Doxology the main celebrant in full vestments censes around the Holy Table thrice, and during the slow singing of the last *Holy God* he carries out the Precious Cross on his head, proceeding through the north doors to before the Royal Doors, accompanied by two candle-bearers. At the conclusion of the trisagion the priest exclaims from before the Royal Doors – *Wisdom. Stand aright.* The choir – *O Lord, save Your people* (thrice). The priest places the Cross, decorated with basil, in the middle of the Church (on the tetrapod or an analoi) and censes around it thrice. He then sings *Before Your Cross* thrice. After this, the choir sings *Before Your Cross* thrice. Following this, the stykhyra *Come, O ye faithful;* and the others. The priest and faithful, one by one, approach to venerate the Cross. After the stykhyry, the litanies and dismissal. *Glory: both now:* 11th Gospel stykhyra. 1st hour.

At the hours: Sunday tropar, *Glory:* tropar of the Cross. Kondak of the Cross.

At the Liturgy of St. Basil the Great: After the entrance the Sunday tropar, tropar of the Cross, *Glory*; *both now:* kondak of the Cross. In place of the trisagion we sing *Before Your Cross*. Prokiemen in tone 6 – *O Lord, save Your people.* Epistle to the Hebrews, per. 311. Gospel from St. Mark per. 37. In place of *It is truly worthy – All of creation.* Communion hymn – *The light of Your countenance, O Lord.*

April (N.S.)

Monday
19/**1.IV** *4th week of the Great Fast.* Martyrs Chrysanthus and Daria, and those with them in Rome: Claudius the Tribune, Hilaria his wife, their sons Jason and Maurus, Diodorus the presbyter and Marianus the deacon (283). Martyr Pancharius at Nicomedia (302).
Great Fast

6th Hour: Is. 14:24-32; Vespers: Gen. 8:21-9:7; Wis. 11:19-12:6

Tuesday
20/**2.IV** Martyr Photina (Svitlana), the Samaritan Woman and her sons Victor and Joses (66). Seven Virgin-martyrs of Amisus: Alexandra, Claudia, Euphrasia, Matrona, Juliana, Euphemia, and Theodosia (310). St. Nicetas the Confessor, bishop of Apollonias in Bithynia (813). New Martyr Myron of Mega Kastro on Crete (1793). St. Cuthbert, Bp. of Lindisfarne (687).
Great Fast

6th Hour: Is. 25:1-9; Vespers: Gen. 9:8-17; Wis. 12:8-22.

Wednesday
21/**3.IV** St. James the Confessor, Bp. of Catania (VIII). St. Thomas, patriarch of Constantinople (610). St. Enda of Aran, monk, earliest leader of Irish Monasticism (530).
Great Fast

6th hour: Is. 26:21-27:9;
Liturgy of the Presanctified Gifts.
At "Lord, I have cried" we sing 10 Stykyry, 6 from the triodion then 4 from the saint of the day of the Menaion (repeating the first), Glory: Both now. And the Theotokion from the Menaion.
Entrance, Prokiemens and readings: Gen. 9:18-10:1; Prov. 12:23-13:9.

Beginning today and continuing until Wednesday of Passion week at all Liturgies of the Presanctified Gifts the litany for those who are preparing for illumination is added.

Thursday
22/**4.IV** Hieromartyr Basil of Ancyra (362-363). Martyr Drosida of Antioch and the five nuns with her (104). St. Isaac of the Dalmatian Monastery (383).
Great Fast

6th Hour: Is. 28:14-22; Vespers: Gen. 10:32-11:9; Wis. 13:20-14:6

Friday
23/**5.IV** Martyr Nicon and with him 199 disciples in Sicily (251). Martyr Philetas the Senator, his wife Lydia, their sons Macedon and Theoprepius, the notary Cronides, and Amphilochius the Captain, in Illyria (125). *Ven. Nicon, Abbot of the Kyivan Caves Monastery (1088).* New Monk-martyr Luke the New of Mt. Athos (1802).
Great Fast

6th Hour: Is. 29:13-23.

During the typica, at the prayer "Most-holy Trinity" the royal doors are opened and the priest with the censer exits to the analoi upon which the Cross rests. After censing, during the singing of "Before Your Cross" the veneration takes place. After the veneration the priest places the Cross on his head, and preceded by candlebearers carries the cross into the Altar, places it on the Holy Table and censes it cross-wise. The royal doors are closed. After this the exclamation "Wisdom", "It is truly worthy", dismissal and so on.

Liturgy of the Presanctified Gifts. At "Lord, I have cried" we sing 10 Stykyry, 2 from the triodion, 4 stykhyry to the martyrs in the tone of the week, and 4 to the saint of the day from the menaion. Glory: Stykhyra for the Dead from the tone of the week, Both how: Dohmatyk Theotokion of the tone of the week (note: the same one used at Vespers on the previous Saturday evening). Entrance, Prokiemens and readings: Gen. 12:1-7; Prov. 14:15-26.

Saturday
24/**6.IV** **Soul Saturday, commemoration of the departed. Forefeast of the Annunciation**. Ven. Zachariah the Recluse. St. Artemius, Bp. of Seleucia (I-II). *Ven. Zachariah of the Kyivan Caves (XIII-XIV).* Hieromartyr Parthenius, patriach of Constantinople (1657).
Great Fast, wine and oil allowed

Liturgy: Heb. 6:9-12; Mk. 7:31-37 *(Ord.)*
I Cor. 15:47-57; Jn. 5:24-30 *(for the departed)*

The order of service is the same as for the third Saturday of the Great Fast. The Epistle is to the Hebrews, per. 313 and to the Corinthians per. 163. The Gospel is from St. Mark, per. 31 and from St. John, per. 16.

Sunday
25/**7.IV** **4th Sunday of Great Fast. THE ANNUNCIATION OF OUR MOST HOLY LADY, THE THEOTOKOS AND EVER-VIRGIN MARY**. Tone 4. **St. John of the Ladder.** Martyrs Pelagia, Theodosia, and Dula of Nikomedia. *St. Parthenius of the Kyivan Caves (1855).*

Great Fast, fish, wine and oil allowed

Vespers: 1) Gen. 28:10-17; 2) Ez. 43:27—44:4; 3) Prov. 9:1-11; 4) Ex. 3:1-8; 5) Wis. 8:22-30
Matins: Lk. 1:39-49, 56
Liturgy: Heb. 6:13-20; Mk. 9:17-31
Liturgy: Heb. 2:11-18; Lk. 1:24-38

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 4 stykhyry of the octoikh, 6 of the feast; *Glory: Both now:* of the feast. Entrance. Prokiemen – *The Lord is king.* 5 readings for the feast. Litia of the feast. At the aposticha: stykhyry of the octoikh; *Glory:Both now:* of the feast. After the song of Symeon the tropar of the feast thrice.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory: Both now:* Tropar of the feast. After the kathismas the sessional hymns of octoikh. *Polyelei.* Session hymns of the feast, gradual hymns of the tone, prokiemen of the feast. Gospel of the feast, from St. Luke. *Having beheld the Resurrection of Christ.* Psalm 50. Stykhyry of the feast. Canons – Resurrectional on 4, triodion on 4 and of the feast on 6; Irmoi and Katavasias of the feast. After the 3rd ode: sessional hymn of the feast. After the 6th ode: kondak and ikos of the feast. At the 9th ode – *More honourable.* 1st resurrectional exapostilarion, *Glory: both now:* exapostilarion of the feast. At the praises: 4 stykhyry of the octoikh and 4 of the fest with their refrains. After this the verse *Arise, O Lord my God* – the ideomelon of the triodion – *Come, let us work in the mystical vineyard*; *Glory:* repeat the same; *both now: You are most blessed.* After the Great Doxology – the tropar *Having risen from the tomb.* Dismissal. *Glory: both now:* 1st Gospel stychyra. 1st hour.

At the hours: Tropar of the tone, *Glory:* tropar of the feast. Kondak of the feast and of the tone alternately.

At the Liturgy of St. Basil the Great: After the entrance the Tropar of the tone and of the feast, *Glory: both now* - Kondak of the feast. Prokiemen, Epistle, Alleluia, Gospel, and Communion hymn of the tone and of the feast. In place of *All of creation* we sing the Magnification and Hymn to the Mother of God of the feast.

Monday
26/**8.IV** *5th week of the Great Fast.* **Leavetaking of the Annunciation. Synaxis of the Archangel Gabriel.** Hieromartyr Irenaeus, bp. of Srem (304). St. Malchus of Syria (IV). Martyrs Bathusius and Bercus the priests, monk Arpilus, laymen Abibus, Agnus, Reasus, Igathrax, Iscoeus, Silas, Signicus, Sonerilas, Suimbalus, Thermus, Phillus, and the women Anna, Alla, Larissa, Monco, Mamica, Virko, Animaida, Gaatha the queen of the Goths,

and Duklida, in Crimea (375). St. Basil the Younger, anchorite near Constantinople (944).
Great Fast

6th Hour: Is. 37:33-38:6
Vespers: Gen. 13:12-18; Wis. 14:27-15:4,

Tuesday
27/**9.IV** Martyr Matrona of Thessalonica (III-IV). Martyrs Manuel and Theodosius (304). St. John the Clairvoyant of Lycopolis (394). St. Paul, bp. of Corinth (ca.925).
Great Fast

6th Hour: Is. 40:18-31; Vespers: Gen. 15:1-15; Prov. 15:7-19

Wednesday
28/**10.IV** Ven. Hilarion the New, Abbot of Pelecete (c. 754). Ven. Stephen the Wonder-worker, Abbot of Tryglia (c. 815). Martyrs Johan and Varachisius and those with them in Persia (330). *Ven. Martyr Eustratius of the Near Kyivan Caves (1097).* Martyr Boyan, Prince of Bulgaria (833).
Great Fast

6th Hour: Is. 41:4-14;
Liturgy of the Presanctified Gifts.
At "Lord, I have cried" we sing 6 Stykhyry from the triodion, followed by 24 more from the Canon of St. Andrew as given in the Triodion.
Entrance, Prokiemens and readings: Gen. 17:1-9; Prov. 15:20-16:9

Thursday
29/**11.IV** **Great penitential Canon of St. Andrew of Crete.** Hieromartyr Mark, Bp. of Arethusa, and those with him (c. 364). St. John of Egypt (IV). Ven. Eustathius the Confessor, bp. of Kios in Bithynia (IX).
Great Fast, wine and oil allowed

At Matins which is served **on Wednesday evening** the Great Canon of St. Andrew of Crete is read in its entirety, according to the following order: The priest in an epitrakhil' intones – *Blessed is our God.* Reader – *Amen. O Heavenly King.* After the *Our Father* – the usual psalms. *O Lord, save Your people.* Litany before the Holy Table. After the six psalms – *Alleluia,* and the trinity hymns of the eighth tone. 8th Katisma. Sessional hymn of the *Oktoikh*. And we read the 1st half of the life of St. Mary of Egypt. Psalm 50, and the Great Canon. The choir sings the irmoi – *He is my helper and my defender.* The priest reads the tropars of the canon in the middle of the temple. Before every tropar – *Have mercy on me, O God, have mercy on me;* and a great prostration. At the tropars of St. Mary – *Holy Mother Mary, pray to God for us.* At the tropars for St.

Andrew – *Holy Father Andrew, pray to God for us.* After the 3rd ode of the Canon and the sessional hymns we read the second half of the life of St. Mary. At the 4th, 8th and 9th odes – *Triodion* canon without irmoi or prostrations. After the 6th ode the kondak – *My soul;* and the beatitudes. At the 9th ode – *More honourable*. After the canon the exapostilarion of the trinity of the 8th tone. We read the praises and the doxology. The litany of supplication. At the aposticha: idiomela, martyr's hymn and theotokion of the *Triodion*. *It is good to give thanks to the Lord.* Trisagion, after the *Our Father – Standing in your temple; Lord, have mercy* (40 times). *Glory: both now: More honourable: In the name of the Lord:* priest – *Christ our God is blessed.* Reader: *Amen. Heavenly King.* Priest - prayer of St. Ephraim the Syrian with 3 prostrations. Then the 1st hour with no kathisma. Tropar – *In the morning hearken unto my voice* – without singing, with bows to the waist only. Kondak – *My soul.* After – *Thou, Who at all times:* the prayer of St. Ephraim the Syrian with 3 prostrations. Ending trisagion. *O Christ, the true light: To you, the champion leader;* and the dismissal

6th Hour: Is. 42:5-16
Liturgy of the Presanctified Gifts.
After the Litany of Peace we read the 12th (not the 18th) Kathisma. At "Lord, I have cried" we sing 10 Stykyry, 6 from the triodion then 4 from the saint of the day of the Menaion (repeating the first), Glory: Both now. And the Theotokion from the Menaion.
Entrance, Prokiemens and readings: Gen. 18:20-33, Prov. 16:17-17:17.

Friday
30/**12.IV** Ven. John Climacus of Sinai, author of The Ladder (649). Prophet Joad (X c. B.C.) Holy Apostles Sosthenes, Apollos, Cephas, Caesar, and Epaphroditus, of the Seventy (I). St. Eubula, mother of St. Panteleimon (304). St. John the Silent of St. Sabbas' monastery (558). St. Zosimas, bp. of Syracuse (662). Hieromartyr Zacharias, met. of Corinth (1684).
Fast day

6th Hour: Is. 45:11-17;
Liturgy of the Presanctified Gifts.
At "Lord, I have cried" we sing 10 Stykyry, 3 from the triodion, and 7 to the Theotokos. Glory: Both how: to the Theotokos Entrance, Prokiemens and readings: Gen. 22:1-18; Prov. 17:17-18:5.

Saturday
31/**13.IV** **Saturday of the Akathist Hymn.** St. Hypatius, Bp. of Gangra (c. 326). St. Apollonius, ascetic of the Thebaid (395). Hieromartyrs Abdas the bishop and Benjamin the deacon, of Persia (ca.424). St. Hypatius, abbot of Rufinus in Chalcedon (446). Righteous Joseph the Fair, Son of Jacob (c. 1700 BC). *Ven. Hypatius the Healer of the Kyivan Caves (XIV). St. Jonah,*

Metropolitan of Kyiv and all Rus' (1461). St. Innocent, Enlightener of Alaska and Siberia (1879).
Fast day, wine and oil allowed

Ord.: Heb. 9:24-28; Mk. 8:27-31
Theotokos: Heb. 9:1-7; Lk. 10:38-42, 11:27,28

At matins, which are served on **Friday evening**: Priest - *Blessed is our God.* Reader – *Amen. O Heavenly King.* After the *Our Father* – the usual psalms. *O Lord, save Your people.* Litany before the Holy Table. The six psalms. At *God is the Lord:* tropar in tone 8: *When the bodiless one.* 16th Katisma and the small litany. And we begin the singing of the akathist before the icon of the Most Holy Theotokos, which rests in the middle of the temple, decorated with flowers. Singers – *To you, the Champion Leader.* At this time the priest (main celebrant) censes the entire temple (at the other times when *To you, O Champion Leader* is sung: a small censing, performed by the deacon). And the priest (main celebrant) reads three ikoses and kondaks (ending with – *Having within a tempest*). Then again - *To you, O Champion Leader;* and we read the 17th kathisma. Small litany. And the second reading of the akathist: *To you, O Champion Leader: While the angels were chanting:* and we end with the 7th kondak *(When Symeon was about);* and again *To you, O Champion Leader.* Psalm 50. Canons of the temple and of the Theotokos. Katavasia – *I will open my mouth*. After the 3rd ode of the Canon: the small litany and censing during the singing of *To you, O Champion Leader:* and the reading of the akathist from the 7th ikos (*The creator showed us),* to the 10th kondak (*Desiring to save the world),* and again - *To you, O Champion Leader.* After the 6th ode: the small litany. Censing at the singing of – *To you, O Champion Leader:* and the reading of the akathist from the 10th ikos (*A bulwark are you to virgins*) to the 13th kondak (*O all-praised mother)* - thrice, and again the 1st ikos (*An Archangel),* and *To you, O Champion Leader.* At the 9th ode – *More honourable*. The exapostilarion of the Theotokos. At the praises: stykhyry of the Theotokos on 4. Great doxology. The tropar – *When the bodiless one.* Litanies, dismissal, and the 1st hour.

At the hours: Tropar – *When the bodiless one;* kondak – *To you, the Champion Leader.*

At the Liturgy of St. John Chrysostom: After the entrance: tropar – *When the bodiless one* and kondak – *To you, the Champion Leader.* Prokiemen: *My soul magnifies the Lord.* Epistle to the Hebrews, per. 322 and 320. Gospel from St. Mark, per. 35 and from St. Luke, per. 54. Communion hymn: *I will take the cup of salvation.*

Sunday
1/**14** **5th Sunday of the Great Fast. Tone 5. St. Mary of Egypt.** St. Macarius, abbot of Pelecete (840). Martyr Abraham of Bulgaria (1229). *Ven. Gerontius, canonarch, of the Kyivan Caves (XIV).*
Great Fast, wine and oil allowed

Matins: G2, Mk. 16: 1-8.
Liturgy: Ord.: Heb. 9:11-14; Mk. 10:32-45.
Venerable Mother: Gal. 3:23-29; Lk. 7:36-50.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 6 stykhyry of the octoikh, 4 of the triodion; *Glory:* of the triodion, *Both now:* the dohmatyk – *In the Red Sea.* Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* Theotokion – *O new wonder*. After the song of Symeon we sing a) *Rejoice, O Virgin Theotokos* – thrice (if a vigil), or b), Resurrectional Tropar, *Glory:* Tropar of St. Mary in tone 8, *Both now:* the resurrectional Theotokion in tone 8 (if Vespers is served alone).

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory:* tropar of the saint. *Both now:* Theotokion – *O loving Lord*. After the kathismas the sessional hymns of octoikh. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 2nd Resurrectional Gospel, from St. Mark, per. 70. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, Theotokos on 2, triodion on 4 and venerable mother on 4. Katavasia - *I shall open my mouth.* After the 3rd ode: kondak of the saint and sessional hymn of the triodion. After the 6th ode: kondak and ikos of the Sunday. At the 9th ode – *More honourable.* 2nd resurrectional exapostilarion, *Glory:* exapostilarion of the saint, *both now:* theotokion from the triodion. At the praises: 8 stykhyry of the octoikh then we add the verse *Arise, O Lord my God;* and we sing the ideomelon of the triodion – *The Kingdom of God*; *Glory:* repeat the same; *both now: You are most blessed.* After the Great Doxology – the tropar *Today salvation.* Litanies and dismissal. *Glory: both now:* 2nd Gospel stychyra. 1st hour.

At the hours: Sunday tropar, *Glory:* tropar of the venerable mother. Kondak of the venerable mother and of the Sunday alternately.

At the Liturgy of St. Basil the Great: After the entrance:

In a temple dedicated to the Lord:

Tropar of tone 5
Tropar of St. Mary

Glory: Kondak of St. Mary
Both now: Kondak of tone 5

In a temple dedicated to the Theotokos:

Tropar of tone 5
Tropar of the Temple
Tropar of St. Mary
Kondak of tone 5
Glory: Kondak of St. Mary
Both now: Kondak of the Temple

In a temple dedicated to a Saint:

Tropar of tone 5
Tropar of the Temple
Tropar of St. Mary
Kondak of the Temple
Glory: Kondak of St. Mary
Both now: O Protection of Christians

Prokiemen of tone 5, and of the venerable mother: *God is wonderful in His saints.* Epistle to the Hebrews, per. 321 and to the Galatians 208. Gospel from St. Mark per. 47 and from St. Luke, per. 33. In place of *It is truly worthy – All of creation.* Sunday communion hymn – *Praise the Lord;* and – *The righteous man.*

Monday
2/**15** *6th week of the Great Fast.* Ven. Titus the Wonderworker (IX). Martyrs Amphianus and Edesius of Lycia (306). Martyr Polycarp of Alexandria (IV). St. Gregory of Nicomedia (1290).
Great Fast

6th Hour: Is. 48:17-49:4; Vespers: Gen. 27:1-41; Prov. 19:16-25

Tuesday
3/**16** Ven. Nicetas the Confessor, Abbot of Medikion (824). Martyrs Elpidephorus, Dius, Bithonius, and Galycus (III).Virgin-martyr Theodosia of Tyre (308). St. Illyrius, monk of Mt. Myrsinon in the Peloponnesus. New Martyr Paul the Rusyn *(of Ukraine)* (1683).

6th Hour: Is. 49:6-10; Vespers: Gen. 31:3-16; Prov. 21:3-21
Great Fast

Wednesday
4/**17** Ven. Joseph the Hymnographer (883). Virgin-martyr Pherbutha of Persia, her sister and servants (343). St. Zosimas, monk, of Palestine (ca.

530).Ven. George of Mt. Maleon (IX). *Ven. Joseph the Much-suffering of the Kyivan Caves (XIV).* St. Theonas, Metr. of Thessalonica (1541).
Great Fast

6th Hour: Is. 58:1-11;
Liturgy of the Presanctified Gifts. At "Lord, I have cried" we sing 10 Stykyry, 6 from the triodion then 4 from the saint of the day of the Menaion (repeating the first), Glory: Both now. And the Theotokion from the Menaion. Entrance, Prokiemens and readings: Gen. 43:26-31, 45:1-16; Prov. 21:23-22:4.

Thursday
5/**18** Martyrs Agathopodes the deacon, Theodulus the reader, and those with them (c. 303). St. Publius of Egypt, monk (IV). Sts. Theonas, Symeon, and Phorbinus of Egypt (IV). St. Mark the Anchorite of Athens (ca.400). St. Plato, Abbot of the Studion (813).
Great Fast

6th Hour: Is. 65:8-16; Vespers: Gen. 46:1-7; Prov. 23:15-24:5

Friday
6/**19** St. Eutychius, Patriarch of Constantinople (582). *St. Methodius, Equal-to-the-Apostles, Archbishop of Moravia and Enlightener of the Slavs (885).* Martyrs Jeremiah and Archilias the priest (III). St. Platonida of Nisibis (308). 120 Martyrs of Persia (345). St. Gregory of the Great Lavra on Mt. Athos (1326), instructor of St. Gregory Palamas.
Great Fast

6th Hour: Is. 66: 10-24;
Liturgy of the Presanctified Gifts. The service is taken from the Triodion.
At Vespers: Gen. 49:33-50:26; Prov. 31:8-31

Saturday
7/**20** **Lazarus Saturday, raising of the Righteous Lazarus.** St. George, Bp. of Mitylene (after 820). Ven. Calliopus in Cilicia (304). Martyrs Rufinus the deacon, Aquilina, and 200 soldiers at Sinope (310). St. Serapion of Egypt, monk (V). *Ven. Daniel of Pereyaslav (1540).*
Fast day, caviar, wine and oil allowed

Liturgy: Heb. 12:28-13:8; Jn. 11:1-45.

At Matins: At *God is the Lord:* tropar – *Giving us* (thrice). After the 16th Kathisma the sessional hymn — *Taking pity, O Christ our God.* After the 17th kathisma: the resurrectional evlogitaria – *The hosts of angels.* The Small Litany and sessional hymn – *O fountain of wisdom.* Then - *Having beheld the Resurrection of Christ.* Psalm 50. And both Canons of the

Righteous Lazarus. Irmoi – *Let us sing a song.* Katavasia – *Having crossed the water.* After the 3rd ode – the sessional hymn; after the 6th ode – the kondak of righteous Lazarus. At the 9th ode we do not sing *More honourable*, but immediately the irmos of the 9th ode – *Let us honour.* After the canon, the small litany, *Holy is the Lord God* (thrice) and the exapostilarion of St. Lazarus. At the praises: stykhyry on 8; *Glory:* of St. Lazarus: *Both now: You are most blessed.* The Great Doxology. Tropar – *Giving us.* Litanies and dismissal. 1st hour.

At the hours: Tropar and kondak of the feast.

At the Liturgy of St. John Chrysostom: After the entrance: tropar – *Giving us; Glory: both now:* kondak *Christ, the Joy of all.* In place of the Trisagion — *As many as have been baptized*. Prokeimen – *The Lord is my light.* Epistle to the Hebrews, per. 333 from the half. Gospel of St. John, per. 39. In place of *It is truly worthy* the irmos of the 9th song of the canon, *Let us honour and glorify*. Communion hymn – *Out of the mouths of babes.*

Note: From this day until Monday of the week after Thomas Sunday, at the 9th ode of the canon at matins we do not sing *It is truly worthy.* Apart from this, till Monday of Thomas Sunday the menaion is not used, and in this manner, at the dismissal the saints from the menaion are not commemorated, other than at services for great saints.

Sunday
8/**21** **Palm Sunday. The Entry of the Lord into Jerusalem.** Holy Apostles Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes of the Seventy, and those with them (I). Martyr Pausilippus of Heraclea in Thrace (ca.117-138). *Ven. Rufus the recluse, of the Kyivan Caves (XIV).* St. Celestine, Pope of Rome (432).
Fast day, fish, wine and oil allowed

Vespers: 1) Gen. 49:1-2, 8-12; 2) Zeph. 3:14-19; 3) Zach. 9:9-15.
Matins: Mt. 21:1-11, 15-17.
Liturgy: Phil. 4:4-9; Jn. 12:1-18.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 10 stykhyry of the feast; *Glory: Today the grace. Both now:* the same. Entrance. Prokiemen – *The Lord is king.* Paremii. At the Litia: stykhyry of the feast: *Glory: both now: Six days before the Passover.* At the aposticha: stykhyry of the feast; *Glory: Today the grace*. *Both now:* the same. At the blessing of loaves – *Giving us* (twice) and – *Christ our God* (once).

At Matins: at *God is the Lord: Giving us* (twice); *Glory: Both now: Christ our God.* After the kathismas the sessional hymns of feast.

Polyelei; Magnification of the feast. Sessional hymn. *From my youth.* Prokiemen – *Out of the mouths of babes.* Gospel from St. Matthew, per. 83. We do not sing *Having beheld the Resurrection of Christ,* but immediately psalm 50, during the reading of which the priest censes the prepared willow branches (or palms) thrice in cross-wise fashion. He then reads the prayer aloud: *O Lord our God, Who sittest upon the Cherubim.* After the prayer the priest sprinkles the willow branches with holy water, saying: *These willow-branches are blessed and sanctified through the sprinkling of this holy water in the name of the Father and of the Son and of the Holy Spirit. Amen.* (thrice). Then the singers: *Glory: Today Christ. Both now:* the same; *Have mercy on me, O God;* and the stykhyry of the feast – *Today the Grace*. The prayer – *O Lord, save Your people.* The priest anoints the faithful who approach to venerate the Gospel with oil, and distributes blessed willow branches (palms) to them, and according to the typicon gives them lighted candles as well. Everyone stands until the end of the Vigil with candles and willow branches in their hands. Canon of the feast; irmoi and katavasias of the feast– *Springs of the deep;* After the 3rd ode: hypakoe of the feast; After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing *More honourable,* but the refrain of the feast *Magnify, my soul, the Lord Who sat upon a colt;* and the irmos of the 9th ode – *The Lord is God.* After the canon we do not read the exapostilarion, but sing *Holy is the Lord our God.* At the praises: 6 stykhyry of the feast; *Glory: both now: Six days before the Passover.* After the Great Doxology – the tropar *Giving us.* Dismissal of the feast: *May Christ, who consented to ride on the foal of an ass for our salvation*. 1st hour.

At the hours: Tropar – *Giving us: Glory: Christ our God*. Kondak of the feast.

At the Liturgy of St. John Chrysostom: Festal Antiphons. Entrance verse – *Blessed is He that comes in the name of the Lord.* And we sing the tropar – *Giving us: Glory: Christ our God: Both now:* kondak of the feast. Trisagion. Prokiemen: *Blessed is He that comes in the name of the Lord*. Epistle to the Phillipians, per. 247. Gospel from St. John per. 41. In place of *It is truly worthy* – the refrain of the feast *Magnify, my soul, the Lord Who sat upon a colt;* and the irmos of the 9th ode – *The Lord is God.* Communion hymn – *Blessed is He that comes in the name of the Lord.* Dismissal of the feast – *May Christ, who consented to ride on the foal of an ass for our salvation*.

Monday
9/**22** **Passion week. Great Monday.** Martyr Eupsychius of Caesarea in Cappadocia (362). Hieromartyr Vadim of Persia (379). Hieromartyrs Desan the bishop and Mariabus the priest, and Martyrs Abdiesus, and 270 others in Persia (362). Newly revealed Martyrs Raphael, Nicholas, and

Irene of Lesbos (1463).
Fast day

Matins: Mt. 21:18-43.
At the 6th hour: Ez. 1:1-20;
At vespers: Ex. 1:1-20; Job 1:1-12.
At Liturgy: Mt. 24:3-35.

At Matins, which is served on Sunday evening: in place of *God is the Lord – Alleluia* ("sweet melody") and the tropar "*Behold, the Bridegroom comes* (thrice). 4th, 5th and 6th kathismas – after them: the sessional hymns of the *Triodion*. After the 3rd sessional hymn: *And that we might be counted worthy:* and the reading of the Gospel from St. Matthew, from the 84th till the 88th pericopes. Psalm 50. The prayer – *Save Your people, O God.* And the three-ode canon from the *Triodion*. The Exapostilarion *Your bridal chamber* (thrice). At the praises, 4 stykhyry of the *Triodion*. The doxology is read. Litany – *Let us complete our morning prayer.* At the aposticha, in tone 5 – *O Lord, the mother of the sons of Zebedee. It is good to give thanks to the Lord.* Trisagion, after the *Our Father:* tropar – *Standing in the temple. Lord, have mercy* (40 times). *More honourable: In the name of the Lord, Father, bless:* The priest reads the prayer of St. Ephraim the Syrian with prostrations, and the 1st hour is then read without a kathisma. At the first hour, the tropar *In the morning hearken unto my voice:* with prostrations. After the *Our Father:* the kondak – *Jacob lamented the loss of Joseph.* After *Thou, Who at all times:* the prayer of St. Ephraim with prostrations. Dismissal – *O Lord, Who did come to voluntary sufferings for our salvation.*

At the 3rd, 6th and 9th hours: Great Lenten tropars with prostrations. After the Theotokion at each hour the Gospel is read. Kondak – *Jacob lamented.* At the end of every hour the prayer of St. Ephraim with prostrations. At the 3rd hour – 12th kathisma. At the 6th hour – 13th kathisma. Tropar of the prophecy, prokiemen and reading of the paremia (Ez. 1: 1 – 20); and the second prokiemen. At the typica the kondak – *Jacob lamented.*

At Vespers with the Liturgy of the Presanctified Gifts: At *Lord, I have cried:* 10 stykhyry. Entrance with the Gospel. Paremii: Ex. 1: 1 – 20; Job 1: 1 – 12. *Let my prayer arise.* Gospel from St. Matthew, per. 98. And the Liturgy of the Presanctified Gifts continues. Dismissal – *O Lord, Who did come to voluntary sufferings for our salvation.*

Tuesday
10/**23** **Great Tuesday.** Martyrs Terence, Pompeius, Africanus, Maximus, Zeno, Alexander, Theodore, and 33 others beheaded at Carthage (c. 249-251). Hieromartyrs James the priest, and Azadanes and Abdicius, deacons, of

Persia (ca. 380). Prophetess Huldah. New Martyr Demos of Smyrna (1763). New Hieromartyr Gregory V, Patriarch of Constantinople (1821).
Fast day

Liturgy of the Presanctified Gifts.
At Matins: Mt. 22:15-23:39.
At the 6th Hour: Ez. 1:21-2:1;
At Vespers: Ex. 2:5-10; Job 1:13-22.
At the liturgy: Mt. 24:36-26:2.

The order of service is the same as for Great Monday, with different stykhyry, the two-ode canon, different prokeimens and other readings. At matins: 9th, 10th and 11th kathismas; Gospel from St. Matthew, per. 90. At the 3rd hour: 12th kathisma. At the 6th hour: 13th kathisma.

Wednesday
11/**24** **Great Wednesday.** Hieromartyr Antipas, Bp. of Pergamum (c. 92), disciple of St. John the Theologian. Martyrs Processus and Martinian of Rome (ca.67). St. Pharmuthius of Egypt (IV). St. John, disciple of St. Gregory of Decapolis (820).
Fast day

Liturgy of the Presanctified Gifts.
At Matins: Jn. 12:17-50.
At the 6th Hour: Ez. 2:3-3:3;
At Vespers: Ex. 2:11-22; Job 2:1-10.
At the liturgy: Mt. 26:6-16.

The order of service is the same as for Great Monday, with different stykhyry, prokeimens and readings. At matins: 14th, 15th and 16th kathismas; Gospel from St. John, per. 41 from the half. At the 3rd hour: 19th kathisma. At the 6th hour: 20th kathisma. At the Liturgy of the Presanctified Gifts, after - *Blessed be the name of the Lord:* the prayer of St. Ephraim the Syrian is read for the last time with three great prostrations, after which no great prostrations are made until Pentecost (with the exception of prostrations before the holy burial shroud/plashchanytsia). Dismissal – *May the Lord, Who comes to His voluntary passion for our salvation, Christ our true God.*

Thursday
12/**25** **Great and Holy Thursday. Commemoration of the Last Supper.** St. Basil the Confessor, Bp. of Parium (after 754). St. Zeno, Bp. of Verona (ca. 260). St. Isaac the Syrian, abbot of Spoleto, Italy (ca. 550). Monk-martyrs Menas, David, and John of Palestine (after 636). Virgin Anthusa of Constantinople (801). St. Athanasia, Abbess of Aegina (860).
Fast day, wine and oil allowed.

Liturgy of St. Basil the Great.
At Matins: Lk. 22:1-39.
At the 1st Hour: Jer. 11:18-23, 12:1-5, 9-11, 14-15.
At Vespers: Ex. 19:10-19; Job 38: 1-23, 42:1-5; Is. 50:4-11.
At the Liturgy: Epistle: 1 Cor. 11:23-32; Gospel (composite): Mt. 26:1-20, Jn. 13:3-17, Mt. 26:21-39, Lk. 22:43-45, Mt. 26:40-27:2.

At Matins (which is served on Wednesday evening): Regular beginning. In place of *God is the Lord – Alleluia* ("sweet melody") and the tropar: *When the glorious disciples* (thrice). The priest in phelon opens the Royal doors, exclaiming: *And that we may be made worthy:* and the reading of the Gospel according to St. Luke, per. 108 – 109. Psalm 50 and the *Triodion* canon – *The Red Sea was parted.* After the 3rd ode the sessional hymn, after the 6th ode the kondak of the *Triodion*. At the 9th ode we do not sing *More honourable,* but immediately the irmos – *Come, ye faithful.* Exapostilarion - *I see Thy bridal chamber* (thrice). At the praises 4 stykhyry of the *Triodion*; *Glory: both now: The Lamb.* The doxology is read. Litany – *Let us complete our morning prayer.* At the aposticha 4 stykhyry of the *Triodion*; *Glory: Deceitful are thy ways. Both now: Instructing Thy disciples. It is good to give thanks to the Lord.* Trisagion, after the *Our Father:* tropar – *When the glorious disciples,* and the litany. *Wisdom: Establish, O Lord,* and the 1st hour. After *What shall we call thee:* the tropar of the prophecy. Prokeimen: *Let the nations understand.* Reading from Jeremiah. 2nd prokiemen – *Make a vow.* We continue with the usual order. After the *Our Father:* the kondak – *The traitor takes the bread.* Dismissal – *May He Who in His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and Who accepted even the Cross and burial, Christ our True God.*

At the 3rd, 6th and 9th hours: No kathisma readings are appointed. Tropar and kondak of the *Triodion*. After the 9th hour, the beatitudes and the rest of the typica. Dismissal.

At Vespers with the Liturgy of St. Basil the Great: At *Lord, I have cried:* 10 stykhyry; *Glory: both now. Truly is Judas.* Entrance with the Gospel. Prokeimen – *Deliver me, O Lord:* First Old Testament reading. The Royal Doors are opened, and the second prokiemen – *Deliver me from mine enemies, O God.* After the prokeimen the Royal Doors are closed, and the second and third paremias are read. The Royal Doors are opened. The small litany with the exclamation *For You are holy;* and the Trisagion. Prokeimen – *The Rulers took counsel together.* Epistle to the Corinthians, per. 149. Composite Gospel from St. Matthew. In place of the cherubic hymn, the communion verse, and *Let our mouths be filled,* and during the communion of the faithful as well, we sing *"Of Your mystical supper".* In place of *It is truly worthy* we sing the irmos of the 9th ode of

the canon - *Come, O faithful*. The dismissal of Matins and Liturgy – *May He Who in His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and Who accepted even the Cross and burial, Christ our True God.*

Friday
13/**26** **Great and Holy Friday. Commemoration of the Salvific Passion of our Lord, Jesus Christ.** Hieromartyr Artemon, presbyter of Laodicea in Syria (303). Martyr Crescens of Myra in Lycia. Woman-martyr Thomais of Alexandria (476).
Strict fast

At matins: reading of the 12 Passion Gospels: 1) Jn. 13:31-18:1; 2) Jn. 18:1-28; 3) Mt. 26:57-75; 4) Jn. 18:28-19:16; 5) Mt. 27:3-32; 6) Mk. 15:16-32; 7) Mt. 27:33-54; 8) Lk. 23:32-49; 9) Jn. 19:25-37; 10) Mk. 15:43-47; 11) Jn. 19:38-42; 12) Mt. 27:62-66.

The Divine Liturgy is not served on this day.

Royal Hours: 1st Hour: Zach. 11:10-13; Gal. 6:14-18; Mt. 27:1-56; 3rd Hour: Is. 50:4-11; Rm. 5:6-11; Mk. 15:16-41; 6th Hour: Is. 52:13-54:1; Heb. 2:11-18; Lk. 23:32-49. 9th Hour: Jer. 11:18-23, 12:1-5, 9-11, 14-15; Heb. 10:19-31; Jn. 18:28-19:37.

At vespers: Ex. 33:11-23; Job 42:12-16; Is. 52:12-15, 53:1-12, 54:1; Epistle: 1 Cor. 1:18-2:2; Composite Gospel: Mt. 27:1-38; Lk. 23:39-43; Mt. 27:39-54; Jn. 19:31-37; Mt. 27:55-61.

At matins (which is served on Holy Thursday in the evening) we follow the order for the reading of the Gospels of the Holy and Salvific Passion of our Lord, Jesus Christ: Before the beginning of the service a "Golgotha" (large image of the crucifixion) is placed in the centre of the temple. The usual beginning. In place of *God is the Lord – Alleluia* ("sweet melody") and the tropar: *When the glorious disciples* (thrice). The priest in phelon opens the Royal Doors, carries the Gospel to the centre of the temple, censes it from four sides, then censes the altar and the entire temple (full incensation). The faithful light candles. The small litany with the exclamation *For Thine is the dominion: And that we may be accounted worthy: Wisdom, stand aright: Peace be unto all: The reading is from the Gospel according to St. John. Glory to Thy passion, O Lord.* **1st Gospel – from St. John, per. 46.** *Glory to Thy longsuffering.* And the bell is struck once.
The antiphons – *The rulers of the people:* and that which follows. Small litany with the exclamation – *For to Thee are due all glory.* Sessional hymn – *As Thou gavest food;* during this a small incensation is made (the Gospel is censed from 4 sides, and from the solea the iconostas, singers

and faithful – without circumambulating the temple). **2nd Gospel from St. John, per. 58.** And the bell is struck twice.
The antiphons – *Today Judas forsakes the Master:* and that which follows. Small litany with the exclamation *For blessed and glorified is Thy most honoured name.* Sessional hymn – *What reason led thee.* Small incensation. **3rd Gospel, from Matthew, per. 109.** And the bell is struck thrice.
The antiphons – *Suffering the transgressors;* and that which follows. Small litany with the exclamation – *For Thou art our God.* Sessional hymn - *O, how could Judas.* Small incensation. **4th Gospel, from St. John, per. 59.** And the bell is struck four times.
The antiphons – *He Who clothes Himself in light as in a garment:* and that which follows. Small litany with the exclamation – *Blessed and glorified is the power of Thy Kingdom.* Sessional hymn – *When Thou, the judge.* Small incensation. **5th Gospel, from St. Matthew, per. 111.** And the bell is struck five times.
The antiphons – *The assembly of the Jews:* and that which follows. Small litany with the exclamation *For blessed is Thy name.* Sessional hymn – *Thou hast redeemed us.* Small incensation. **6th Gospel, from St. Mark, per. 67.** And the bell is struck six times.
The Beatitudes – *In Thy Kingdom:* with tropars. Small litany with the exclamation – *For all the powers of heaven praise Thee.* Prokeimen – *They parted my garments among them.* Small incensation. (There are no more small litanies or incensations after this, with the exception of the *Triodion* canon and the incensation before the 12th Gospel). **7th Gospel, from St. Matthew, per. 113.** And the bell is struck seven times.
Psalm 50. **8th Gospel, from St. Luke, per. 111.** And the bell is struck eight times.
Triodion canon (odes 5, 8 and 9). Irmos in the 6th tone – *I seek Thee early in the morning;* Katavasia – the same. After the 5th ode: Small litany with the exclamation *For Thou art the King of Peace;* and the kondak. After the 9th ode: the small litany with the exclamation – *For all the powers of heaven.* Exapostilarion – *O Lord, this very day* (thrice). **9th Gospel, from St. John, per. 61.** And the bell is struck nine times.
The praises with stykhyry of the *Triodion – Israel, My first-born Son:* and that which follows. **10th Gospel from St. Mark, per. 69.** And the bell is struck ten times.
Exclamation – *Glory to Thee, Who hast showed us the light.* And the doxology is read. Litany – *Let us complete our morning prayer.* **11th Gospel, from St. John, per. 62.** And the bell is struck eleven times.
The aposticha – *The whole creation* and that which follows. During the singing of the stykhyry – a full incensation of the temple, beginning from the Gospel. **12th Gospel, from St. Matthew, per. 114.** And the bell is struck twelve times.
It is good to give thanks to the Lord. Trisagion, and after the *Our Father:* the tropar – *Thou hast redeemed us:* the Gospel is carried back into the

Altar and placed on the Holy Table, the Royal Doors are closed. The priest removes his phelon. The litany – *Have mercy on us.* Dismissal – *May He Who endured spitting and scourging and blows, the Cross and death, for the salvation fo the world, Christ our true God.*

The order for the hours on Holy and Great Friday: The Royal Hours are officiated in the morning. Everything is sung according to the *Triodion*. The priest vested in a phelon carries the Gospel book out through the Royal Doors to the centre of the Church and places it on an analogion, before the "Golgotha". *Blessed is our God:* Reader: *Amen. Glory to You, our God. O Heavenly King. Trisagion.* After the Lord's prayer *Lord, have mercy* 12 times: *Glory: Both now: O Come, let us worship.* And the psalms (at every hour there are two special psalms and one regular psalm – see the *Triodion*). During the reading of the psalms an incensation takes place, beginning from the analogion with the Gospel (at the 1st hour a great incensation, i.e. the altar and the entire temple; at the 3rd and 6th hours a small incensation, and at the 9th hour a great incensation; the first incensation is performed by the priest with the deacon, and the rest by the deacon alone). At the hours: the tropar and stykhyry (tropars and verses) of the *Triodion*. *Let us be attentive:* The prokiemen and Old Testament reading. Epistle. *Glory to Thy passion.* Gospel. *Glory to Thy longsuffering.* At the 1st hour we read the Gospel from St. Matthew, per. 110 – 113; at the 3rd hour – from St. Mark, per. 66 – 68; at the 6th hour from St. Luke per. 111; at the 9th hour – from St. John, per. 59 – 61. Then we continue the reading of the hour *(at the first hour – Direct my steps;* at the 3rd hour *Blessed is the Lord;* etc.) At all hours the kondak of the *Triodion – Come, let us sing the praises*. At the 9th hour after the reading of the Holy Gospel it is carried into the altar through the Royal Doors, which are then closed, and the priest removes his phelon. After the prayer of the 9th hour – *In Thy Kingdom: Remember us, O Lord:* and the rest of the typica. *I Believe.* After – *Our Father.* The kondak – *Come, let us sing the praises*. *Lord, have mercy (40 times) All-holy Trinity. Blessed be the name of the Lord* (thrice): *Glory: both now: I will bless the Lord: It is truly worthy to bless you;* And the dismissal – *May He Who endured spitting and scourging and blows, the Cross and death, for the salvation of the world, Christ our true God.*

At Vespers (served at about 3:00 P.M.): Before the beginning of the service the "Golgotha" is removed from the centre of the temple and in its place the "tomb" (a table for the shroud/plashanytsia, decorated with flowers) is positioned. The shroud (plashchanytsia or epitaphion) is placed on the Holy Table, with the Gospel upon it. The main celebrant vests fully (concelebrating clergy only don the epitrakhil', phelon, and where the custom exists, the cuffs) in black vestments. The service is conducted according to the *Triodion*. The usual beginning of vespers. After Psalm 103 the litany of peace. No kathisma. At *Lord, I have cried:*

6 stykhyry, in tone 1; *Glory: See how the lawless synagogue; both now: A dread and marvelous mystery.* Entrance with the Gospel. Prokiemen – *The parted My garments.* Old Testament reading: Exodus 33: 11-23. The Royal doors are again opened, and the prokiemen *Judge them, O Lord.* The Royal doors are closed, and the paremii: Job 42: 12 – 16; Is. 52: 12 – 15, 53: 1 – 12, 54:1. Again the Royal Doors are opened. *Let us be attentive. Peace be unto all.* The Prokiemen – *They laid me in the lowest pit.* Epistle to the Corinthians, per. 125. Composite Gospel from Matthew. Before the Gospel – *Glory to Thy Passion;* afterwards – *Glory to Thy longsuffering.* Litany – *Let us all say. Vouchsafe, O Lord.* Litany – *Let us complete our evening prayer.* At the aposticha – *Down from the tree:* and that which follows; *Glory: both now:* the Royal Doors are opened, the faithful light their candles, and the stykhyra – *Joseph with Nicodemus* is sung while the main celebrant with the deacon censes around the Holy Table (upon which the plashchanytsia rests) thrice. The song of Symeon. Trisagion, after the *Our Father:* the tropar – *Noble Joseph* (slowly) and the carrying out of the shroud takes place, around the Holy Table, through the north doors, and to the centre of the temple. The main celebrant proceeds with the Gospel under the shroud. And the shroud is placed in the tomb. The singers then chant slowly *Glory: Both now: The Angel stood by the tomb.* During the singing of this tropar the shroud is again censed thrice from all four sides. At this point the priest must preach a sermon. *Wisdom* and the rest. Dismissal – *May He who for us men and for our salvation endured in the flesh the dread Passion, the life-giving Cross and voluntary burial, Christ our true God.* The clergy and faithful approach, prostrate themselves, and kiss the shroud (the wounds on the feet of the Saviour). At this time the stykhyra – *Come, let us bless Joseph* is sung. The Royal Doors and the curtain are closed. The priest blesses **Small Compline**, and vested in the epitrakhil', he exits the altar to read the canon of the crucifixion of Christ and the lamentations of the Theotokos before the Holy Shroud (if the faithful are still approaching he stands off to the side). Kondak – *Come, and let us all sing.* Small dismissal.

Saturday
14/**27** **Great and Holy Saturday.** St. Martin the Confessor, Pope of Rome (655). Martyr Ardalion the Actor, (IV). Martyr Azat the Eunuch and 1,000 Martyrs in Persia (341). *Martyrs Anthony, John and Eustathius of Vilnius (Lithuania) (1347).*
Fast day, wine allowed

At Matins: Ez. 37:1-14; Epistle: 1 Cor. 5:6-8, Gal. 3:13-14; Mt. 27:62-66. At vespers: 1) Gn. 1:1-13; 2) Is. 60:1-16; 3) Ex. 12:1-11; 4) Jonah 1:1-16, 2:1-11, 3:1-10; 5) Jos. 5:10-15; 6) Ex. 13:20-22, 14:1-32, 15:1-19; 7) Zep. 3:8-15; 8) 3 Kings 17:8-23; 9) Is. 61:10-11, 62:1-5; 10) Gn. 22:1-18; 11)

Ex. 61:1-9; 12) 4 Kings 4:8-37; 13) Is. 63:11-19, 64:1-5; 14) Jer. 31:31-34; 15) Dan. 3:1-56, 57-88. At the Liturgy: Rm. 6:3-11; Mt. 28:1-20.

At Matins (which is served at 1 A.M., or on Friday evening): The usual beginning. The six psalms is read before the plashchanhytsia. Between the plashchanytsia and the reader the priest reads the morning prayers. There the deacon, or the priest, intones the litany of peace. *God is the Lord* (sung like *Noble Joseph*): the faithful light their candles. Tropar – *Noble Joseph (twice)* The Royal Doors are opened. The priests in dark (black) phelons exit and proceed to the plashchanytsia. The main celebrant with the deacon censes the plashchanytsia from four sides, the altar and the entire temple. *Glory: When you descended to death: Both now: The angel cried out to the Myrrh-bearing women*. And the "praises" are sung – *Blessed art Thou, O Lord.* Then the *Blameless* (the 17th kathisma – *Blessed are those that are blameless in the way*) with the praises (encomia). (One priest reads the praises, and a second priest, or a cantor – the psalm verse; or the verses are read recitative, and the praises are sung in tone 5). The psalm verses and praises are broken up into three stations. At the end of each – *Glory:* praise; *both now:* praise. And the first praise is repeated. After the first station: the small litany with the exclamation - *For blessed is Thy name.* At the beginning of the second station – a small incensation, which is performed by the deacon, beginning from the plashchanytsia. After the second station the small litany with the exclamation – *For you are holy.* The praises of the 3rd station are sung in tone 3. The tropars of the resurrection – *The host of angels.* At this time the main celebrant with the deacon again performs a full incensation, beginning from the plashchanytsia. The small litany with the exclamation – *For Thou art the King of peace.* And the clergy enter the altar, and the Royal Doors are closed. The faithful extinguish their candles. The priest removes his phelon. The sessional hymn. Psalm 50. Canon: irmos and katavasia – *He who in ancient times* (there is a custom whereby the priest reads the tropars of the canon before the plashchanytsia). After the 3rd ode: the sessional hymn. After the 6th ode: the kondak. At the 9th ode: immediately the irmos *(More honourable* is not sung). After the 9th ode: the exapostilarion – *Holy is the Lord our God.* At the praises, 4 stykhyry in tone 2: at this time the main celebrant vests in all his vestments. *Glory: Moses the great. Both now: You are most blessed.* The Royal doors are opened. The main celebrant – *Glory to Thee, Who hast showed us the light.* And the great doxology is sung. The main celebrant censes the plashchanytsia thrice. The final trisagion is sung according to the funeral melody. The plashchanytsia is raised, and carried in procession around the temple. Before it go the Cross, altar servers, and chanters, who repeat the funeral *Holy God.* The priests (or faithful) carry the plashchanytsia, under which the main celebrant carries the Gospel. The faithful follow the plashchanytsia holding candles. They enter the temple. The plashchanytsia is carried to the Royal Doors. After the conclusion of the trisagion, the main celebrant intones *Wisdom, stand aright.* The chanters –

Noble Joseph (slowly). And they return to the centre of the temple, and place the shroud in the tomb with the Gospel upon it, and it is censed thrice. Then the tropar of the prophecy is sung – *O Christ, Who holdest fast the ends of the earth.* The prokeimen – *Arise, Lord.* Reading from Ezekiel, 37: 1 – 14 (this is read from before the plashchanytsia, off to the side, likewise the epistle). The prokiemen – *Arise, O Lord.* Epistle to the Corinthians, per. 133. Alleluia with verses – *Let God arise.* Gospel from St. Matthew, per. 114 (read from before the plashchanytsia). Litanies – *Let us all say;* and *Let us complete.* Dismissal – *May He who for us men and for our salvation endured in the flesh the dread Passion, the life-giving Cross and voluntary burial, Christ our true God.* The stykhyra – *Come, let us bless Joseph:* and the veneration of the plashchanytsia. 1st hour.

The 3rd, 6th and 9th hours are read early, apart from the Liturgy. Tropar: *Noble Joseph: Glory – When you descended to death:* and – *The angel stood by the tomb:* alternately. Kondak – *He Who closed the abyss.* The typica (*I believe*; *Blessed be the name of the Lord;* and – *I will bless the Lord* are not read, as the Liturgy will be served. Small dismissal.

At Vespers with the Liturgy of St. Basil the Great: Before the beginning of the service the Holy Table, table of oblation, icon stands and all other tables, etc. are covered with bright, paschal coverings, and above these are placed the dark, Lenten coverings in such manner that the Lenten coverings can be easily removed during the service. The priest is similarly vested (i.e., a bright stychar/pidryznyk and cuffs, and the rest of the vestments of a dark colour). The entrance prayers are said before the plashchanytsia. *Blessed is the Kingdom. Amen. Glory to Thee, our God: O Heavenly King,* after the *Our Father: O come, let us worship: Bless the Lord, O my soul.* The priest reads the prayers of light before the plashchanytsia, and the litany of peace is intoned there as well. At *Lord, I have cried* (tone 1): 8 stykhyry; *Glory: Moses the great; both now: Let us praise the Virgin Mary.* Entrance with the Gospel around the plashchanytsia. There is not prokiemen, but immediately – *Wisdom.* The Royal Doors are closed and 15 paremii are read. 1) Gn. 1:1-13; 2) Is. 60:1-16; 3) Ex. 12:1-11; 4) Jonah 1:1-16, 2:1-11, 3:1-10; 5) Jos. 5:10-15; 6) Ex. 13:20-22, 14:1-32, 15:1-19. After the 6th paremia the Royal Doors are opened and the reader intones the verses of the song of Moses – *Let us sing unto the Lord;* and that which follows. The chanters sing – *For gloriously has He been glorified.* At the end the reader sings this refrain. The Royal Doors are closed, and the reading of the paremii continues. 7) Zep. 3:8-15; 8) 3 Kings 17:8-23; 9) Is. 61:10-11, 62:1-5; 10) Gn. 22:1-18; 11) Ex. 61:1-9; 12) 4 Kings 4:8-37; 13) Is. 63:11-19, 64:1-5; 14) Jer. 31:31-34; 15) Dan. 3:1-56, 57-88. The Royal Doors are opened. The song of the Three Holy Children is sung, with the refrain – *Praise the Lord and exalt Him above all forever.* The small litany with the exclamation *For You are holy.* In place of the Trisagion – *As many as have been baptized*. Prokeimen – *Let all the earth.* Epistle to the Romans, per. 91. At the

beginning of the epistle reading – the incensation, and after the incensation the Royal Doors and curtain are closed for the changing of the altar cloths. After the epistle: the priest – *Peace be unto you.* The reader – *And to your spirit.* In place of *Alleluia,* the reader intones – *Arise, O God, judge the earth.* At this time the clergy re-vest in bright vestments, and all the altar cloths and other coverings in the Church are changed from dark to bright white paschal coverings(i.e., the dark coverings are removed). The curtain and Royal Doors are opened, and the deacon or priest proceeds to before the plashchanytsia for the reading of the Gospel from St. Matthew, per. 115. Before and after the Gospel – *Glory to You, O Lord, glory to You.* In place of the cherubic hymn we sing *Let all mortal flesh keep silent;* till *as food to the faithful.* The entrance around the plashchanytsia. After the entrance: *Amen. Before Him go the choirs of angels.* In place of *It is truly worthy* we sing the irmos of the 9th ode of the canon - *Weep not for Me, O Mother*. The communion verse – *The Lord awoke.* After the ambon prayer a table is placed before the plashchanytsia, upon which 5 loaves and wine are placed (on this Saturday oil is not permitted). The priest, having censed the table, after – *Let us pray to the Lord;* reads the prayer for the blessing of loaves from the liturgicon – *O Lord, Jesus Christ, our God...bless these loaves and this wine.* After the blessing of loaves – *Blessed be the name of the Lord.* The dismissal of Saturday, and the distribution of the blessed bread and wine.

The reading of the Acts of the Holy Apostles begins at approximately 8 P.M. The reader – *Bless, Reverend Father, the reading of the Acts of the Holy Apostles.* The priest – *Through the prayers of the Holy Apostles, Lord, Jesus Christ, our God, have mercy on us.* The reader – *Amen.* And the reading begins. According to the typicon the entire book should be read. All who desire to read may do so.

The midnight office begins after the reading of the book of Acts, usually around 11:30 P.M. Before the beginning of the midnight office the clergy read the entrance prayers (before the plashchanytsia) and vest fully in bright vestments. Priest – *Blessed is our God.* Reader – *Amen. Glory to You, our God. O heavenly King.* Trisagion, and after the *Our Father: O come, let us worship.* Psalm 50. Canon of Great and Holy Saturday. Irmoi – *He who in ancient times* (There is a custom whereby the priest reads the tropars of the canon before the plashchanytsia). After the 3rd ode – the sessional hymn; after the 6th ode – the kondak. At the 9th ode the main celebrant opens the Royal Doors, proceeds to the plashchanytsia, and censes it from four sides, thrice, removes it with the concelebrants or acolytes, goes himself beneath it with the Holy Gospel, carries it through the Royal Doors and places it on the Holy Table (where it remains until the leavetaking of Pascha) and again censes it thrice. At the end of the 9th ode we repeat the irmos – *Weep not for me O Mother.* The Royal Doors and curtain are closed. The Trisagion, after the *Our Father:* the tropar –

When You descended to death. Litany – *Have mercy on us, O God.* And the small dismissal. All lights are extinguished. The bells begin to sound the *Blahovist.*

The Beginning of the Pentecostarion

Sunday
15/**28** **PASCHA. THE RESURRECTION OF OUR LORD, GOD AND SAVIOUR JESUS CHRIST.** Apostles Aristarchus, Pudens and Trophimus of the Seventy (c. 67). Martyrs Basilissa and Anastasia of Rome, disciples of Apostles Peter and Paul (ca.68). Martyr Sukia and his companions: Andrew, Anastasius, Thalaleus, Theodoretus, Ivchirion, Jordan, Quadratus, Lucian, Mimnenus, Nerangius, Polyeuctus, James, Phocas, Dometianus, Victor, and Zosima, of Georgia, in Armenia (123). *St. Mstyslav-Theodore, Prince of Kyiv (1132). St. Sabbas the Goth in Romania (372).*
Fast free

Liturgy: Acts 1:1-8; Jn. 1:1-17. At vespers: Jn. 20:19-25.

Paschal Matins. At 12:00 midnight when the bells cease ringing, the grave which held the plashchanytsia is returned to its normal place. Those carrying banners and choristers prepare for the procession. The priest, fully vested in white vestments takes in his left hand the cross and paschal trikirion, and in his right hand the censer, and begins in the altar to sing quietly the first time — *Angels in Heaven, O Christ Saviour*. He censes around the Holy Table. The curtain is opened. He sings again — *Angels in Heaven, O Christ Saviour*; and again censes around the Holy Table. The Royal Doors are opened. He sings again, solemnly — *Angels in Heaven, O Christ Saviour*. He censes around the Holy table and gives the censer to the deacon or an altar server. The singers begin to sing — *Angels in Heaven, O Christ Saviour*. The "Trezvon" is rung on the bells, and all exit the Church for the procession. The Cross goes first, followed by the banners and icons. Then the choristers, altar servers with candles, clergy (or servers) with the Gospel and Icon of the Resurrection, the deacon with the censer, and the main celebrant with the cross and paschal trikirion. After them the faithful follow with lit candles in their hands. After exiting the temple the main doors to the Church are closed, and all the lamps as well as the chandelier in the Church are lit. In accordance with local custom the church is circumambulated once or thrice, to the singing of — *Angels in Heaven, O Christ Saviour*. Then all stand before the closed doors of the Church. Those bearing the Cross, banners, icons and Gospel stand with their backs to the temple, facing the people. Having received the censer from the deacon, the priest censes the icons, singers and faithful, and "signs" the front doors of the Church thrice with the censer exclaiming *Glory to Holy, Consubstantial….* The singers — *Amen*. The

priest sings thrice *Christ is Risen from the dead*. The singers — *Christ is Risen* (thrice). The priest intones the verses of Ps. 67, *Let God arise*; and the singers repeat after each verse *Christ is Risen from the dead*. Then the priest — *Christ is Risen from the dead, trampling down death by death*, and the singers —*and on those in the tombs bestowing life*. At this time the priest signs the doors of the temple with the Cross, after which the doors are opened, and all enter the temple. The Litany of Peace, and Paschal Canon. At every ode the priest with the deacon cense the altar, iconostas and people, greeting them with the words *Christ is Risen!* They respond *Truly, He is risen*! After the katavasias — *Christ is Risen* (thrice, quickly): and the small litany. After the 3rd ode: the hypakoe — *Anticipating the dawn*. After the 6th song the kondak — *You did descend*; and the ikos *Before the dawn the Myrrh-bearing Women*; *Having beheld the resurrection of Christ* (thrice) and — *Jesus is risen from the tomb* (thrice). At the 9th ode: the refrains of the feast. After the canon: the exapostilarion — *You fell asleep in the flesh* (thrice). At the praises 4 Sunday stychyry in tone 1 and the Paschal verses (with their refrains — *Let God arise*). At the last stykhyra, having exchanged the paschal kiss with those in the altar, the main celebrant with all the clergy holding the Gospel, Icon of the Resurrection and other icons, exit the royal doors stand in front of the iconostas, and the faithful proceed forward to exchange the paschal kiss with the clergy. The one being approached says *Christ is Risen*!, the one approaching replies *Truly, He is risen*! At this time *Christ is Risen* is sung until all have exchanged the paschal kiss. The catechetical homily of St. John Chrysostom is then read — *Whoever is pious and a lover of God* which we listen to standing; and the Tropar of St. John — *Grace shining forth from your mouth*. The two litanies — *Have mercy on us, O God*; *Let us complete our morning prayer. Wisdom: Bless. Blessed is the One Who is. Amen. Preserve, O God.* Instead of *Glory to You*: The priest intones *Christ is Risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs bestowing life*. The priest intones the dismissal with the cross in his hand — *May Christ Who is risen from the dead, trampling down death by death and on those in the tombs bestowing life, our true God. . .* The priest then blesses on three sides with the cross exclaiming *Christ is Risen*! We reply *Truly, He is risen*! *Christ is risen. . .* is sung thrice, then — *And He has granted us eternal life, let us bow down before His third-day resurrection*.[8]

Paschal Hours:[9] After matins we sing the 1st hour – *Christ is Risen* (thrice). *Having beheld the Resurrection of Christ* (thrice). Hypakoe – *Anticipating the dawn*; kondak – *You did descend*; tropar *In the tomb bodily*: *Glory: Bearing life*: *both now: O holy and divine abode. Lord,*

[8] This ending for matins, vespers and liturgy is used **only during Bright week**, and at the Liturgy on the leavetaking of Pascha.

[9] The four canonical hours, compline, the midnight office, and morning and evening prayers are sung thus during Bright week.

have mercy (40 times). *Glory: both now: More honourable: In the name of the Lord, Father, bless:* Priest – *Through the prayers of our Holy Fathers.* Chanters – *Amen. Christ is Risen* (thrice); *Glory: both now: Lord, have mercy* (thrice). *Bless.* And the dismissal of the first hour. The third and sixth hours are sung in a similar manner.

If, for any reason, the Liturgy is not served, in place of the **typica** we Sing: *Christ is Risen:* thrice. *Having beheld the Resurrection of Christ:* once. After this: *Anticipating the dawn: Glory:* kondak – *You did descend: Both now: Only-begotten Son:* after this the *beatitudes.* Priest: *Wisdom.* Epistle, Acts per. 1. Gospel from St. John, per. 1: *Remember us, O Lord: The Choir of heaven:* After this: *I believe in one God: Remit, pardon and forgive:* and after the *Our Father:* kondak: *You did descend: Glory, both now:* the Theotokion: *O holy and divine abode. Lord, have mercy* (40 times). Then: *One is holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.* After this, in place of *Blessed be the name of the Lord: Christ is Risen* (thrice). Then Psalm 33: *I will bless the Lord at all times* – ending with – *will not be deprived of any good thing.* After this – the dismissal

Order for Moleben' on Holy Pascha: The priest intones: *Blessed is our God:* the singers: *Amen.* Then the priest sings *Christ is Risen from the dead* thrice, with verses as at the beginning of matins. After *Glory: both now:* the priest intones — *Christ is Risen from the dead, trampling down death by death*, and the singers —*and on those in the tombs bestowing life*. Then *Glory: both now:* the hypakoe: *Anticipating the dawn* [if it is desired to add a canon to a saint, we first sing the tropar of the saint, once, and then: *Glory: both now:* hypakoe: *Anticipating the dawn].* Then the canon of Pascha, with irmoi on 6. Refrain: *Christ is risen:* and of the saint, if there is one, on 4. Katavasia. After the 3rd and 6th odes: *Deliver from distress:* After the 6th ode the kondak and ikos of Pascha. Then the prokiemen, in tone 8: *This is the day which the Lord has made.* Then the prokiemen of the saint. Gospel from St. Luke, per. 114. Then of the saint. After the 9th ode, in place of *It is truly worthy* – the irmos: *Shine forth, shine forth.* Then: *Christ is risen:* thrice. After this the hypakoe: *Anticipating the dawn: Glory:* tropar of the saint: *both now:* kondak: *You did descend.* Then the litany: *Have mercy on us, O God:* Then the priest intones *Wisdom:* the singers: *Christ is Risen* (thrice). Then the priest, in place of *Glory to You, Christ our God: Christ is risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs bestowing life*. The priest intones the dismissal with the cross in his hand and the rest, as given at matins. The singers then sing – *Lord have mercy* (thrice).

At the Liturgy:[10] After *Blessed is the Kingdom: Christ is Risen* is sung thrice by the priest, then thrice by the chanters. The Priest, with the cross and paschal trikirion in his left hand and the censer in his right hand (and the deacon with the candle) censes the Holy Table from four sides, intoning the four verses — *Let God arise* and what follows. *At Glory: Christ is Risen*; he censes the entire Altar (sanctuary); at *Both now: Christ is Risen* He censes the icononstas. He then turns to the people, exclaiming; *Christ is Risen!* to three sides. The faithful respond *Truly, He is risen!* Returning to the Altar, he sings — *Christ is Risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs bestowing life.* The Litany of Peace. The Antiphons of Pascha. The Entrance verse: *In the churches bless God, the Lord from the fountain of Israel*. And we sing the tropar, *Christ is Risen from the dead,* the hypakoe, *Anticipating the dawn; Glory, both now.* The kondak, *You did descend*. In place of the Trisagion — *As many as have been baptized into Christ*. Prokeimen — *This is the day which the Lord has made*. Epistle from the Acts of the Apostles, per. 1. Gospel from St. John, per. 1. (The Gospel is read in various languages, and usually is divided into three sections: 1) verses 1-5, 2) verses 6-13, 3) verses 14 till the end. At the end of each section the bells are rung). Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. The Communion hymn — *Receive the Body of Christ*. After *With fear of God,* and *Save, O Lord, Thy people*; and instead of *Let our mouths be filled*; we sing — *Christ is risen from the dead. . .* (once). Instead of *Blessed be the name of the Lord*; we sing — *Christ is risen from the dead . . .* (thrice). Instead of *Glory to Thee*: the priest intones *Christ is Risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs bestowing life*. The priest intones the dismissal with the cross in his hand and does everything else as given at the end of Matins. After the dismissal, or after the ambon prayer, the Artos is blessed (the prayer is given in the Book of Needs or the paschal compendium). After the Liturgy the Paschal foods are blessed.

Note: The Royal and Deacon's doors remain open throughout the week until Bright Saturday. Likewise, if one of the faithful reposes in the Lord during Bright week the funeral is served according to a special order (refer to the Book of Needs for the order of service).

On Sunday evening the 9th hour is sung according to the paschal order. The priest vests in all his vestments, and standing before the Holy Table with the cross and paschal trikirion in his left hand, and the censer in his right hand, he blesses the beginning of **Vespers**: *Blessed is our God*: *Christ is Risen* is sung thrice by the priest, then thrice by the chanters. The

[10] From Pascha till the leavetaking of Pascha at the beginning of the Liturgy in place of *O Heavenly King;* the priest reads *Christ is risen* (thrice); from the Ascension till Pentecost – the tropar of the Ascension; then – *Glory to God in the highest;* and – *O Lord, Thou shalt open my lips.*

Priest intones the verses — *Let God arise* and those which follow. The chanters sing *Christ is Risen* after every verse. At the end, he sings — *Christ is Risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs.* The Litany of Peace. No kathisma. At *Lord, I have cried*: 6 Resurrectional stychyry in tone 2. *Glory*: *Chanting the hymn of salvation. Both now: The shadow of the law*. Entrance with the Gospel. *O Gladsome light*. Great Prokeimen: *Who is so great a God as our God*. *And that we might be accounted worthy*. The Gospel according to St. John, per. 65 (read by the main celebrant); ending with *I will not believe*. Litany — *Let us all say. Vouchsafe, O Lord. Let us complete our evening prayer*. At the Aposticha: The first resurrectional stychyra in tone 2 — *Thy Resurrection, O Christ Saviour*. Then the Paschal Verses — *Let God arise: Today a sacred Pascha*: and that which follows. The dismissal of Pascha with the cross, as given for Paschal Matins.

Monday
16/**29** **Bright Monday.** Virgin-martyrs Agape, Irene and Chionia (304). Martyrs Leonidas, Chariessa, Nice, Galina, Callista, Nunechia, Basilissa, Theodora, and Irene of Corinth (250).
Fast free

Ord.: Acts 1:12-17, 21-26; Jn. 1:18-28.

At Matins: The priest, in epitrakhil' and phelon, with the cross and paschal trikirion in his left hand, and the censer in his right hand, standing before the Holy Table intones: *Glory to the Holy, Consubstantial. Christ is Risen* is sung thrice by the priest, then thrice by the chanters. The Priest intones the verses — *Let God arise* and those which follow as on the first day of the feast. The Litany of Peace. The canon of Pascha is sung with the Theotokia at "*Glory*" and "*Both now*". The Small Litany only follows the 3rd, 6th and 9th odes, at which incensations of the temple are appointed. At the Praises 4 Resurrectional stychyry of tone 2, then the Paschal verses with their refrains. After the triple *Christ is Risen*: the two litanies and the dismissal of Pascha with the cross (thus all week at Vespers, Matins and Liturgy).

The Paschal Hours are sung (thus during the entire week).

Note: During Bright Week the entrance prayers said by the clergy before Liturgy are recited according to the following order: *Blessed is our God*: *Christ is Risen* (thrice): hypakoe —*Anticipating the dawn*; the tropars of the Paschal hours — *In the grave bodily: Glory: How life-giving: both now: Rejoice, O sanctified and divine*. And then continue with: *We venerate Your most-pure image*: and the rest as usual.

At the Liturgy: The beginning, antiphons and entrance as on Pascha (thus all week). Instead of the trisagion *As many as have been baptized into Christ*. Prokeimen in tone 8 — *Their sound has gone forth into all the earth*. Epistle from the Acts, per. 2. Gospel from John, per. 2. The rest is as on the first day of Pascha (and thus for the entire week).

At the end of Liturgy, after the ambon prayer, a triple cross-procession around the temple is made to the singing of the Paschal canon. The processional lantern, cross, banners, icons, artos, icon of the resurrection and Gospel are carried. During the third circumambulation the following Gospel passages are read: 1) Mt. per. 115, 2) Mk. per. 70, 3) Lk. per. 112, 4) Jn. per. 63. After the procession we enter the temple. The Litany *Have mercy on us, O God*. And the dismissal of Pascha with the cross. (according to the typicon we make a cross procession every day during bright week).

Tuesday
17/**30** **Bright Tuesday.** Hieromartyr Simeon, Bp. in Persia, and those with him: Martyrs Abdechalas and Ananias priests, Usthazanesthe eunuch, Fusicus, Ascitrea, and Azat the Eunuch (341). Martyr Adrian of Corinthus in Persia (251). St. Acacius, bp. of Melitene (435). St. Agapitus, pope of Rome (536). *Ven. Paisius, Fool-for-Christ, of the Kyivan Caves (1898).*
Fast-free

Ord.: Acts 2:14-21; Lk. 24:12-35

May 2019 (NS)

Wednesday
18/**1.V** **Bright Wednesday.** Ven. John, disciple of Ven. Gregory of Decapolis (820-850). St. Cosmas, bp. of Chalcedon, and his fellow ascetic St. Auxentius (815-820). Martyrs Victor, Zoticus, Zeno, Acindynus and Severian of Nicodemia (ca. 303). Martyr John the New of Ioanina (1526).
Fast-free

Ord.: 2:22-36; Jn. 1:35-51

Thursday
19/**2.V** **Bright Thursday.** Ven. John of the Ancient Caves (VIII). Martyrs Christopher, Theonas, and Antoninus in Nicomedia (303). St. George the Confessor, bp. of Antioch (813-820). St. Tryphon, Patriarch of Constantinople (933). St. Nicephorus, abbot of Katabad. Hieromartyr Paphnutius of Jerusalem.
Fast-free

Ord.: Acts 2:38-43; Jn. 3:1-15

Friday
20/**3.V** **Bright Friday. The "Life-giving Spring" Icon of the Most Holy Theotokos** (movable feast celebrated on Friday of Bright Week). Ven. Theodore Trichinas ("the Hair-shirt Wearer") of Constantinople (400). Child-martyr Gabriel of Bialystok (1690). Blessed Anastasius I (599), patriarch of Antioch. Hieromartyr Anastasius II, patriarch of Antioch (609).
Fast-free

Liturgy: Acts 3:1-8; Jn. 2:12-22 *(Ord.)*; Phil. 2:5-11; Lk. 10:38-42, 11:27-28 *(Theotokos)*
The Paschal service is combined with the service of the Most Holy Theotokos in honour of her icon “The Life-giving Font” (in the Pentecostarion) After Liturgy the Lesser Blessing of Water is customarily celebrated.

Saturday
21/**4.V** **Bright Saturday.** Hieromartyr Januarius, Bp. of Benevento and his companions: Festus, Proclus, and Sosius, deacons; Desiderius, reader; and Eutychius and Acutius, laymen, at Pozzuoli (305). Martyr Theodore of Perge, his mother Philippa, and Martyrs Dioscorus, Socrates, and Dionysius (II). Martyrs Isaacius, Apollo, and Codratus of Nicomedia (303). St. Maximus, patriarch of Constantinople (434).

Fast-free

Ord.: Acts 3:11-16; Jn. 3:22-33
After the prayer behind the ambon at Liturgy the prayer for the fracturing and distribution of the Artos take place. The Royal Doors are closed before the reading of the 9th hour.

Sunday
22/**5.V** **Antipascha. Sunday of St. Thomas.** St. Theodore the Sykeote, Bp. of Anastasiopolis (613). Apostles Nathaniel, Luke, and Clement. Martyrs Leonidas of Alexandria (202). St. Vitalis of the monastery of Abba Serid at Gaza (609-620).

At Matins: G1, Mt. 28:16-20.
At Liturgy: Acts 5:12-20; Jn. 20:19-31.

Before the 9th hour the Royal Doors are closed. **At the 9th hour**: *Blessed is our God: Christ is Risen* (thrice)[11]. Trisagion; after the *Our Father — Come, let us worship*: and the three regular psalms. Tropar in tone 8: *You descended from on high*. Kondak: *You did descend into the tomb*.

At Great Vespers: Priest — *Glory to the Holy Consubstantial*. Then *Christ is Risen* is sung (thrice) and Psalm 103 — *Bless the Lord, O my soul*. Litany of peace. *Blessed is the man*. At *Lord, I have cried*: 10 stykhyry from the *Pentecostarion*; *Glory: Both now*: *Though the doors were locked*. Entrance. Prokeimen — *The Lord is King*. At the Litia and the aposticha: stykhyry of the *Pentecostarion*. After the song of Symeon: at the blessing of loaves, the tropar of the *Pentecostarion: Though the tomb was sealed —* thrice.

At Matins: Chanters — *Christ is risen* (thrice) and the reader — *Glory to God in the highest*: six psalms. At *God is the Lord*: tropar of the *Pentecostarion – Though the tomb was sealed* (thrice). After the kathismas the sessional hymns of the *Pentecostarion*. Polyelei and megalynarion. Small Litany and sessional hymn of the *Pentecostarion*. *From my youth*. Prokeimen — *Glorify, O Jerusalem, the Lord*. 1st Resurrectional Gospel, Mt. per. 116. *Having beheld the Resurrection of Christ* thrice. Psalm 50. *Glory: Through the prayers of the Holy Apostles. Both now: Through the prayers of the Theotokos*: and the stykhyra *Jesus has risen from the tomb*. Canon of the *Pentecostarion* in tone 1. Irmoi – *Let us all sing a song of victory.* Katavasia – *It is the day of Resurrection.* After the 3rd ode:

[11] From this day until the leavetaking of Pascha the services which have a full beginning (from – *Glory to You, our God: - O Heavenly King)* like, for example, the 3rd and 9th hours, begin thus: *Amen. Christ is Risen* (thrice) and then *Holy God,* and the rest, as usual. Other services, which begin with – *O come let us worship;* as, for example: vespers after the 9th hour, the vigil, the 1st hour after matins, are begun thus – in place of *O come let us worship* we sing *Christ is Risen* (thrice).

hypakoe of the *Pentecostarion*. After the 6th song: kondak and ikos of the *Pentecostarion*. At the 9th song we do not sing *More honourable*[12], but the 9th ode of the canon — "*O thou shining lamp*". Exapostilarion of the *Pentecostarion*. At the praises: 4 stychyry of the *Pentecostarion* in tone 1: *Glory*: of the *Pentecostarion Eight days after*. *Both now: You are most blessed*. The great doxology. The tropar of the *Pentecostarion – Though the tomb was sealed*. Litanies and dismissal. *Glory: both now:* 1st matinal doxasticon. 1st hour.

At the hours: Tropar and kondak of the *Pentecostarion*.

At the Liturgy: *Blessed is the Kingdom; Christ is Risen*" (thrice)[13]. Litany of peace. Typical psalms (regular antiphons). After the entrance, the tropar *Though the tomb was sealed: Glory: both now: With his inquisitive right hand*. Trisagion. Prokeimen in tone 3: *Great is our God*. The Epistle from the Acts of the Apostles, per. 14. Gospel from St. John, per. 65. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion hymn: *Praise the Lord Jerusalem*. When the priest intones *With fear of God* we sing *Blessed is He Who comes in the name of the Lord*. When the priest exclaims *Save Your people, O God* we respond *Christ is Risen from the dead. . .*(once)[14] — thus, till the leavetaking of Pascha. When the priest exclaims *Both now and ever* we respond *Let our mouths be filled*. Before the dismissal the priest intones *Glory to Thee, O Christ, our God* and we respond *Christ is Risen* (thrice). The priest then intones the Sunday dismissal.

Note: Some sing — *Christ is Risen* at the dismissal of the vigil, vespers and matins. At these dismissals we should sing, as usual, *Glory: Both now. Lord, have mercy* (thrice). *Bless*. The triple *Christ is Risen* is only sung before the dismissal of the Liturgy every day until the leavetaking of Pascha. The Sunday dismissal *May Christ our true God Who is risen from the dead* is intoned every day at all services until the leavetaking of Pascha. (The Paschal dismissal — *May Christ Who is risen from the dead, trampling down death by death…* is only used during Bright week).

Monday
23/**6.V** *2nd week after Pascha.* **Holy Glorious Greatmartyr, Victory-bearer and Wonder-worker George (303).** Martyrs Anatolius and Protoleon, soldiers converted by witnessing the martyrdom of St. George. Holy Empress Alexandra (303). New Martyr Lazarus of Bulgaria (1802).

Vespers: 1) Is. 43:9-14; 2) Prov. 3:1-9; 3) Prov. 4:7-15

[12] On weekdays until Pentecost, except for the feasts of Mid-pentecost and the Ascension, at the 9th ode of the canon we sing – *More honourable.*
[13] The Liturgy begins like this every day until the leavetaking of Pascha.
[14] The tropar – *We have seen the true light* is not sung from Pascha till Pentecost.

Matins: Lk. 12:2-12
Liturgy: Acts 12:1-11; Jn. 15:17-16:2 *(Great-martyr)*
Acts 3:19-26; Jn. 2:1-11*(for the day)*

The service is conducted according to the Menaion and the Pentecostarion

Tuesday
24/**7.V** **General Commemoration of the Resposed (Ancestral Tuesday - Provody).** Martyr Sabbas Stratelates ("the General") and 70 soldiers with him (272). Martyrs Pasicrates, Valentine and Julius in Bulgaria (228). Martyrs Eusebius, Neon, Leontius, Longinus, and others at Nicomedia (ca. 303). St. Elizabeth the Wonderworker of Constantinople (540). St. Thomas the Fool of Syria (ca. 550). *Ven. Sabbas and Alexius in the Near Kyivan Caves (XIII).*

Liturgy: Acts 4:1-10; Jn. 3:16-21

Wednesday
25/**8.V** Holy Apostle and Evangelist Mark (63). St. Macedonius, Patriarch of Constantinople (516).
Fast day, wine and oil allowed

Vespers: 1) James. 1:1-12; 2) James. 1:13-27; 3) James. 2:1-13
Matins: Lk. 10:1-15.
Liturgy: 1 Pet. 5:6-14; Mk. 6:7-13 *(Apostle);* Acts 4:13-22; Jn. 5:17-24 *(of the day)*

Thursday
26/**9.V** Hieromartyr Basil, Bishop of Amasea (c. 322). Righteous Virgin Glaphyra of Nicomedia (ca. 322). St. Ioannicius of Serbia (1430).

Liturgy: Acts 4:23-31; Jn. 5:24-30

Friday
27/**10.V** Hieromartyr Simeon, the kinsman of the Lord (107). St. John the Confessor of Constantinople (832). *Ven. Stephen, Abbot of the Kyivan Caves Monastery, Bp. of Volodymyr in Volynia (1094).*
Fast day, wine and oil allowed

Ord.: Acts 5:1-11; Jn. 5:30-6:2

Saturday
28/**11.V** Apostles Jason and Sosipater of the Seventy, and their companions: Martyrs Saturninus, Jakischolus, Faustianus, Januarius, Marsalius, Euphrasius, Mammius, the Virgin Cercyra, and Christodolus the Ethiopian, at Corfu (I). Martyrs Zeno, Eusebius, Neon, and Vitalis, who were converted by Apostles Jason and Sosipater (I). Martyrs Dada,

Maximus and Quinctilian (286). *St. Cyril, Bp. of Turov (1183).*

Ord.: Acts 5:21-33; Jn. 6:14-27;

Sunday
29/**12.V** **Third Sunday of Pascha. Sunday of the Myrrh-bearing Women.** Tone 2. Holy Myrrh-bearing Women: Mary Magdalene, Mary the wife of Cleopas, Joanna, Salome the mother of the sons of Zebedee, Susanna, and Mary and Martha the sisters of Lazarus. Righteous Joseph of Arimathea and Nicodemus *(movable feast celebrated every year on the 3rd Sunday of Pascha)*. Nine Martyrs at Cyzicus: Theognes, Rufus, Antipater, Theostichus, Artemas, Magnus, Theodotus, Thaumasius, and Philemon (286-299). St. Basil, Bp. of Ostrog in Montenegro (1671). St. Tamara, Queen of Georgia (movable feast falling on the Sunday of the Holy Myrrhbearers).

Matins: G3, Mk. 16:9-20.
Liturgy: Acts 6:1-7; Mk. 15:43-16:8.

At Great Vespers: The beginning as on Thomas Sunday. At *Lord, I have cried*: 7 stykhyry in tone 2 from the *Octoikh* and 3 from the *Pentecostarion*; *Glory: The Myrrhbearing Women. Both now: The shadow of the law*. Entrance. Prokeimen — *The Lord is King*. At the aposticha: *Thy resurrection, O Christ Saviour*; and the Paschal verses with their refrains. *Glory: Thou, Who clothest Thyself with light. Both now: It is the day of Resurrection* and *Christ is Risen* (once). After the song of Symeon: *Rejoice, O Virgin Theotokos* — thrice.

At Matins: Chanters — *Christ is risen* (thrice) and the reader — *Glory to God in the highest*: and the six psalms. At *God is the Lord*: *When You did descend*: *Glory: Noble Joseph; Both now: The Myrrhbearing Women*. After the kathismas the sessional hymns of the *Pentecostarion*. *The Resurrectional Evlogitaria*. Hypakoe, hymns of ascents and prokeimen of tone 2. 3rd Resurrectional Gospel, from St. Mark, per. 71. *Having beheld the Resurrection of Christ*: thrice. Psalm 50. *Glory: Through the prayers of the Holy Apostles* and the rest, as usual. Canon of Pascha with the Theotokia and irmoi on 6 and the Myrrhbearers on 8; irmoi and katavasias – *It is the day of Resurrection*. After the 3rd ode: *You did descend* and the sessional hymn of the *Pentecostarion*. After the 6th song: the kondak *You commanded the Myrrhbearers*. At the 9th song we do not sing *More honourable*, but the 9th ode of the Canon — *Shine forth, shine forth*. Exapostilarion: *You fell asleep in the flesh: Glory: Praise the women: Both now*: the same. At the praises: 8 stykhyry of tone 2; *Glory:* 2nd matinal doxasticon, *Both now: You art most blessed*. Great Doxology. Tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Tropar: *When You descended*; *Glory: Noble Joseph.* Kondak: *You commanded the Myrrhbearers.*

At the Liturgy: The beginning as on Thomas Sunday. After the entrance, *When You descended:* and – *Noble Joseph*; *Glory: You commanded the Myrrhbearers; Both now: You did descend*. Prokeimen in tone 6: *O Lord, save Your people*. Epistle from Acts, per. 16. Gospel from St. Mark, per. 69. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion hymn: *Receive the Body of Christ*; and *Praise the Lord*. The conclusion of the Liturgy is the same as for Thomas Sunday.

Monday
30/**13.V** *3rd week after Pascha.* Holy Apostle James, the brother of St. John the Theologian (44). St. Donatus, bp. of Euroea (387). Martyr Maximus of Ephesus. Uncovering of the relics of Hieromartyr Basil, bp. of Amasea (322). St. Clement the Hymnographer, of the Studion (IX). Uncovering of the relics (1558) of *St. Nicetas, bp. of Novhorod (1108).*

Ord.: Acts 6:8-7:5; Jn. 4:46-54
Apostle: Acts 12:1-11; Lk. 5:1-11

Tuesday
1/**14** Prophet Jeremiah (XVI BC). Monk-martyr Batas of Nisibis (395). St. Tamara, queen of Georgia (1213). *Hieromartyr Macarius, Metropolitan of Kyiv (1497).* New Monk-martyrs Euthymius, Ignatius (1814) and Acacius (1816) of Mt. Athos, at Constantinople.

Liturgy: Acts 8:5-17; Jn. 6:27-33

Wednesday
2/**15** St. Athanasius the Great, Abp. of Alexandria (373). Martyrs Hesperus, Zoe, and their sons Cyriacus and Theodulus, at Attalia (II). St. Boris-Michael, prince of Bulgaria (907). *Translation of Relics of the Holy Princes Passion-bearers Borys and Hlib, in baptism Roman and David (1072-1115). St. Athanasius, Patriarch of Constantinople, Wonder-worker of Lubny (1654).*
Fast day, wine and oil allowed

Ord.: Acts 8:18-25; Jn. 6:35-39

Thursday
3/**16** Martyrs Timothy the Reader and his wife Maura of Egypt (286). *St. Theodosius of the Kyivan Caves Monastery (1074).* St. Peter the Wonderworker, bp. of Argos (X).

Ord.: Acts 8:26-39; Jn. 6:40-44 *(of the day);* Heb. 13:7-16; Mt. 11:27-30 *(Venerable Father)*

Friday
4/**17** Virgin-Martyr Pelagia of Tarsus (c. 290). Hieromartyr Erasmus, bp. of Formia (303). Hieromartyr Albian, Bishop of Anaea and his disciples (304). St. Silvanus of Gaza and with him 40 martyrs (311). St. Monica, mother of the blessed Augustine (387).
Fast day, wine and oil allowed

Ord.: Acts 8:40-9:19; Jn. 6:48-54

Saturday
5/**18** Great Martyr Irene (I-II). Martyrs Neophytus, Gaius, and Gaianus. St. Hilary, Bp. of Arles (449). New Monk-martyr Ephraim of Nea Makri (1426).

Ord.: Acts 9:20-31; Jn. 15:17-16:2

Sunday
6/**19** **4th Sunday of Pascha, Sunday of the paralytic. Tone 3**. Righteous Job the Long-suffering (c. 2000-1500 B.C.). Martyrs Barbarus the Soldier, Bacchus, Callimachus, and Dionysius in Morea (362). Martyr Barbarus the former robber in Epirus (IX). Righteous Tabitha of Joppa (I). *(moveable feast on the 4th Sunday after Pascha).*

Matins: G4, Lk. 24:1-12.
Liturgy: Acts 9:32-42; Jn. 5:1-15.

At Great Vespers: The beginning as on Thomas Sunday. At *Lord, I have cried*: 7 stykhyry in tone 3 from the oktoikh and 3 from the pentecostarion; *Glory*: of the paralytic, *Both now*: *How can we not marvel*. Entrance. Prokeimen — *The Lord is King*. At the aposticha: the 1st stykhyra in tone 3 – *O Christ, Who by Thy passion* and the Paschal verses with their refrains. *Glory*: *In Solomon's porch*. *Both now*: *It is the day of Resurrection* and *Christ is Risen* (once). After the Song of Simeon: *Rejoice, O Virgin Theotokos* — thrice.

At Matins: Chanters — *Christ is risen* (thrice) and the reader — *Glory to God in the highest*: the six psalms. At *God is the Lord*: tropar of the resurrectional tone (twice) *Glory: Both now: We sing your praises*. After the kathismas the sessional hymns of the pentecostarion. The resurrectional evlogitaria. Sessional hymns, Gradual hymns and prokeimen of the tone. 4th resurrectional Gospel, from St. Luke, per. 112. *Having beheld the Resurrection of Christ*: thrice. Psalm 50. *Glory: Through the prayers of the Holy Apostles* and the rest, as usual. Canon of

Pascha with the theotokia and irmoi on 8 and the paralytic on 6; irmoi and katavasia *It is the day of Resurrection.* After the 3rd ode: *You did descend.* After the 6th song: Kondak of the paralytic — *As of old*. At the 9th song we do not sing *More honourable*, but the 9th ode of the canon — *Shine forth, shine forth*. Exapostilarion of Pascha — *You fell asleep in the flesh*: *Glory: Both now: The Sovereign man-befriending*. At the praises: 8 stykhyry of the tone, *Glory*: *O Lord, not the pool*: *Both now: You are most blessed*. Great doxology. The tropar "*Today salvation*". Litanies and dismissal. *Glory: both now;* the 3rd matinal doxasticon. 1st hour.

At the hours: Tropar of the tone. Kondak of the paralytic — *As of old.*

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At the Liturgy: The beginning as on Thomas Sunday. After the entrance, *Let the heavens rejoice: Glory: As of old: Both now: You did descend.* Prokeimen in tone 1: *Let Your mercy, O Lord*. Epistle is from Acts, per. 23. Gospel is from St. John, per. 14. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion hymn: *Receive the Body of Christ*; and *Praise the Lord*. The conclusion of the Liturgy is the same as for Thomas Sunday.

Monday
7/**20** *4th week after Pascha.* Commemoration of the Apparition of the Sign of the Cross over Jerusalem (351). St. Lydia of Phillipi (I). St. John of Zedazeni in Georgia, and 12 disciples.

Ord.: Acts 10:1-16; Jn. 6:56-69

Tuesday
8/**21** **Holy Apostle and Evangelist John the Theologian (96-117).** St. Arsenius the Great of Scetis (448). St. Emilia, mother of Sts. Macrina, Basil the Great and Gregory of Nyssa (375). *Ven. Arsenius the Lover of Labour (XIV) and Pimen the Faster (XII), of the Kyivan Caves.*

Vespers: 1 Jn. 3:21-4:6; 1 Jn. 4:11-16; 1 Jn. 4:20-5:5.
Matins: Jn. 21:15-25.
Liturgy: 1 Jn. 1:1-7; Jn. 19:25-27, 21:24-25 *(Apostle)*;
Acts 10:21-33; Jn. 7:1-13 *(Ord.)*.

Wednesday
9/**22** **Mid-Pentecost. Translation of Relics of St. Nicolas the Wonderworker from Myra to Bari (1087).** Prophet Isaiah (c. 765 B.C.). Martyr Christopher of Lycia (249) and with him Martys Callinica and Aquilina. St. Shio of Mgvime, monk, of Georgia (VI).
Fast day, fish, wine and oil allowed

Vespers: *(Mid-feast)* 1) Micah 4:2-3, 5, 5:2-5, 8; 2) Is. 55:1-3, 6-13; 3) Prov. 9:1-11; *(St. Nicholas)* 1) Prov. 10:7, 6, 3:13-16, 8:6, 32, 34, 4,12, 14, 17, 5-9, 1:23; 2) Prov. 10:31-11:12; 3) Wis. 4:7-15.
Matins: Jn. 10:9-16.
Liturgy: Hierarch: Heb. 13:17-21; Lk. 6:17-23; *(Ord.)*: Acts 14:6-18; Jn. 7:14-30

The service is conducted according to the Pentecostarion and the Menaion. **At the Liturgy:** the Tropars, Prokiemen, Epistle, Alleluia, Gospel and communion verse of the mid-feast and of the Hierarch. In place of "Shine forth, shine forth. . .", *"Virginity is foreign to motherhood"* (likewise on the leavetaking of Mid-Pentecost). After the Liturgy: the Small Blessing of Water.

Thursday
10/**23** **Apostle Simon Zealot (I).** Martyrs Philadelphus, Cyprian, Alphaeus, Onesimus, Erasmus, and 14 others, in Sicily (251). St. Isidore of Egypt (IV). Blessed Taisa (V). Martyr Hesychius of Antioch (IV). *St. Simon, Bp. of Vladimir and Suzdal, in the Near Kyivan Caves (1226).*

Vespers: 1) 1 Jn. 3:21-4:6; 2) 1 Jn. 4:11-16; 3) 1 Jn. 4:20-5:5.
Matins: Jn. 21:15-25.
Liturgy: Apostle: 1 Cor. 4:9-16; Mt. 13:54-58;
Ord.: Acts 10:34-43; Jn. 8:12-20

Friday
11/**24** **Equal-to-the-Apostles Cyril (885) and Methodius (869), First Teachers of the Slavs.** Hieromartyr Mocius, priest of Amphipolis in Macedonia (295). Equal-to-the-Apostles Rostislav, prince of Greater Moravia (870). *Ven. Sophronius, recluse, of the Kyivan Caves (XIII).* St. Nicodemus of Pech, archbp. of Serbia (1325).
Fast day, wine and oil allowed

Vespers: 1) Prov. 10:7, 6, 3:13-16, 8:6, 32, 34, 4, 12, 14, 17, 5-9, 1:23; 2) Wis. 10:31-11:12; 3) Wis. 4:7-15.
Matins: Jn. 10:9-16.
Liturgy: Equal-to-the-Apostles: Heb. 7:26-8:2; Mt. 5:14-19
Ord.: Acts 10:44-11:10; Jn. 8:21-30

Saturday
12/**25** St. Epiphanius, Bp. of Cyprus (403). St. Germanus, Patriarch of Constantinople (740). St. Sabinus, archbp. of Cyprus (V). St. Polybius, bp. of Rinokyr (V). New Martyr John of Wallachia, at Constantinople (1662).

Ord: Acts 12:1-11; Jn. 8:31-42

Sunday
13/**26** **5th Sunday after Pascha, Sunday of the Samaritan Woman. Tone 4.** Virgin-Martyr Glyceria and with her, Martyr Laodicius, the jailer (c. 177). *Translation of the Relics of the Ven. Martyr Macarius, Archimandrite of Kaniv, Wonderworker of Pereiaslav (1688).* Martyr Alexander of Rome (298). St. Pausicacius, bp. of Synnada (606). St. George the Confessor of Constantinople, with his wife Irene and children (ca. 842). St. Euthymius the New (1028).

Matins: G7, Jn. 20:1-10.
Liturgy: Acts 11:19-26, 29,30; Jn. 4:5-42.

At Great Vespers: The beginning as on Thomas Sunday. At *Lord, I have cried*: 4 stykhyry of the *Octoikh*, 3 of the mid-feast and 3 for the Samaritan Woman; *Glory*: of the Samaritan Woman, *Both now*: the dohmatyk, *David the Prophet*. Entrance. Prokeimen — *The Lord is King*. At the Aposticha: the 1st stykhyra in tone 4 – *O Lord, Who ascended the Cross* and the Paschal verses with their refrains. *Glory*: of the Samaritan Woman. *Both now*: *It is the day of Resurrection* and *Christ is Risen* (once). After the Song of Simeon: *Rejoice, O Virgin Theotokos* — twice and of the mid-feast – once.

At Matins: Chanters — *Christ is risen* (thrice) and the reader — *Glory to God in the highest*: the six psalms. At *God is the Lord*: tropar of the resurrectional tone (twice) *Glory: Both now:*of the mid-feast. After the kathismas the sessional hymns of the Sunday. The Resurrectional Evlogitaria. Hypakoe, hymns of ascents and prokeimen of the tone. 7th resurrectional Gospel, from St. John, per. 63. *Having beheld the Resurrection of Christ*: thrice. Psalm 50. *Glory: Through the prayers of the Holy Apostles* and the rest, as usual. Canon of Pascha with the Theotokia and irmoi on 6, of the mid-feast (the second) on 4 and the Samaritan Woman on 4; irmoi and katavasia *It is the day of Resurrection.* After the 3rd ode: kondak of the mid-feast and sessional hymn of the Samaritan Woman. After the 6th song: kondak of the Samaritan Woman — *Approaching with faith*. At the 9th song we do not sing *More honourable*, but the 9th ode of the canon — *Shine forth, shine forth*. Exapostilarion of Pascha — *You fell asleep in the flesh*: *Glory:* of the *Pentecostarion*, *Both now:* of the *Pentecostarion*. At the praises: 6 stykhyry of the tone, and 2 samohlasni from the *Pentecostarion*, *Glory*: of the *Pentecostarion*: *Both now: You are most blessed*. The Great Doxology. The tropar: *Having risen from the tomb*. Litanies and dismissal. *Glory: both now;* the 7th matinal doxasticon. 1st hour.

At the hours: Tropar of the tone, *Glory* of the mid-feast. Kondak of the Samaritan Woman and the mid-feast alternately.

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At the Liturgy: The beginning as on Thomas Sunday. After the entrance, the tropar of the tone, of the mid-feast, *Glory:* kondak of the Samaritan Woman; *Both now:* of the mid-feast. Prokeimen in tone 3: *Sing to our God, Sing*. Epistle is from Acts, per. 28. Gospel is from St. John, per. 12. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion hymn: *Receive the Body of Christ*; and *Praise the Lord*. The conclusion of the Liturgy is the same as for Thomas Sunday.

Monday
14/**27** *5th week after Pascha.* Martyr Isidore of Chios (251). Martyr Maximus, (250). St. Serapion the Sindonite, monk, of Egypt (V). V*en. Nicetas, recluse of the Kyivan Caves Monastery, Bp. of Novhorod (1109).* St. Leontius, Patriarch of Jerusalem (1175).

Ord.: Acts 12:12-17; Jn. 8:42-51

Tuesday
15/**28** Pachomius the Great (348). St. Achilles, bp. of Larissa (330). *St. Isaiah, Bp. of Rostov, wonderworker (1090). Ven. Isaiah of the Kyivan Caves (1115).*

Ord.: Acts 12:25-13:12; Jn. 8:51-59

Wednesday
16/**29** **Leavetaking of Mid-Pentecost.** Ven. Theodore the Sanctified (368). Blessed child Musa of Rome (V). Martyrs Vitus, Modestus and Crescentia (c. 303). Monk-martyrs of the community of St. Sava the Sanctified (610). St. George II, bishop of Mytilene (842).
Fast day, wine and oil allowed

Ord.: Acts 13:13-24; Jn. 6:5-14

Service according to the Triodion. **At Matins** before the 50th Psalm "Having beheld the resurrection of Christ". Canon of the feast, katavasia – the irmos of the 2nd canon. "More Honourable" is not sung. We sing the Great Doxology. **At the Liturgy** the hymn to the Mother of God "Virginity is foreign to motherhood". Communion hymn "The Lord said. . .".

Thursday
17/**30** Apostle Andronicus of the Seventy and his fellow laborer, Junia (I). Martyrs Solochon, Pamphamer, and Pamphalon, soldiers, at Chalcedon (298). St. Stephen, Patriarch of Constantinople (893).

Ord.: Acts 14:20-27; Jn. 9:39-10:9

Friday
18/**31** Martyr Theodotus of Ancyra and the 7 Virgin-martyrs: Alexandra, Tecusa, Claudia, Phaine, Euphraisa, Matrona and Julia (303). Martyrs Peter of Lampsacus, Dionysius, and those who sho suffered undecius: Andrew, Paul and Christina (249-251). Martyrs Heraclius, Paulinus and Benedimus of Athens (250). Martyrs Symeon, Isaac, and Bachtisius of Persia (339). Martyrs David and Tarechan of Georgia (693).
Fast day, wine and oil allowed

Ord.: Acts 15:5-34; Jn. 10:17-28

June 2019 (NS)

Saturday
19/**1.VI** Hieromartyr Patrick, Bp. of Prusia and his companions: Priests Acacius, Menander and Polyenus (362). Martyr Acoluthus of the Thebaid (284-305). St. John, bp. of the Goths in Crimea (ca.787).
Ord.: Acts 15:35-41; Jn. 10:27-38

Sunday
20/**2 VI** **6th Sunday after Pascha. Sunday of the Blind Man. Tone 5**. Martyrs Thalelaus, Alexander and Asterius (c. 284). Martyr Asclas of Egypt (287). *Uncovering of the Relics of St. Alexis, Metropolitan of Kyiv and all Rus' (1431). Holy New Martyrs of Kholm and Pidliassia (1940's)*.

At Matins: G8, Jn. 20:11-18.
At Liturgy: Acts 16:16-34; Jn. 9:1-38

At Great Vespers: The beginning as on Thomas Sunday. At *Lord, I have cried*: 7 stykhyry of the *Oktoikh* and 3 of the *Pentecostarion*, *Glory*: of the Blind Man, *Both now*: the dohmatyk, *In the Red Sea*. Entrance. Prokeimen — *The Lord is King*. At the aposticha: the 1st stykhyra in tone 5 – *Thou, O Christ Saviour* and the Paschal verses with their refrains. *Glory*: of the Blind man, *Both now*: *"It is the day of Resurrection*". After the song of Symeon: *Rejoice, O Virgin Theotokos* — thrice.

At Matins: Chanters — *Christ is risen* (thrice) and the reader — *Glory to God in the highest*: the six psalms. At *God is the Lord*: tropar of the resurrectional tone (twice) *Glory: both now: Rejoice, gateway of the Lord*. After the kathismas the sessional hymns of the tone. Resurrectional evlogitaria. Hypakoe, hymns of ascents and prokeimen of the tone. 8th resurrectional Gospel, from St. John, per. 64. *Having beheld the Resurrection of Christ*: thrice. Psalm 50. *Glory: Through the prayers of the Holy Apostles* and the rest, as usual. Canon of Pascha with the Theotokia and irmoi on 8 and of the *Pentecostarion* on 6; irmoi – *It is the day of Resurrection,* katavasias of the ascension – *To God the Saviour.* After the 3rd ode: *Though Thou didst descend.* After the 6th ode: kondak of the *Pentecostarion — With blinded spiritual eyes*. At the 9th ode we do not sing *More honourable*, but the 9th ode of the canon — *Shine forth, shine forth*. Exapostilarion of Pascha — *You fell asleep in the flesh*: *Glory:* of the *Pentecostarion*, *Both now:* of the *Pentecostarion*. At the praises: 7 stykhyry of the tone and 1 of the *Pentecostarion*, *Glory*: of the *Pentecostarion*: *Both now: You are most blessed*. The Great Doxology. The tropar: *Today salvation*. Litanies and dismissal. *Glory: both now;* the 8th matinal doxasticon. 1st hour.

At the hours: Tropar of the tone, kondak of the Blind Man.

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At the Liturgy: The beginning as on Thomas Sunday. After the entrance, the tropar of the tone, *Glory:* kondak of the Blind Man; *Both now:* kondak of Pascha. Prokeimen in tone 8: *Pray and give glory*. Epistle is from Acts, per. 38. Gospel is from St. John, per. 34. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion hymn: *Receive the Body of Christ*; and *Praise the Lord*. The conclusion of the Liturgy is the same as for Thomas Sunday.

Monday
21/**3.VI** *6th week after Pascha.* **Equal-to-the-Apostles Emperor Constantine (337), and his mother, Helena (327).**

Vespers: 1 Kings 8:22-23, 27-30; 2) Is. 61:10-11, 62:1-5; 3) Is. 60:1-16.
Matins: Jn. 10:9-16.
Liturgy: Acts 17:1-15; Jn. 11:47-57 *(of the day)*; Acts 26:1-5, 12-20; Jn. 10:1-9 *(for the Saints)*.

Tuesday
22/**4.VI** Martyr Basiliscus, Bp. of Comana (308). Righteous Melchizedek, king of Salem. Commemoration of the Second Ecumenical Council (381). St. John-Vladimir, martyr and ruler of Serbia (1015).

Liturgy: Acts 17:19-28; Jn. 12:19-36

Wednesday
23/**5.VI** **Leavetaking of Pascha.** St. Michael the Confessor, Bp. of Synnada (821). Martyr Michael 'the black-robed' of St. Sabbas Monastery (IX). *Ven. Euphrosyne, Abbess of Polotsk (1173).*
Fast day, fish, wine and oil allowed

At Liturgy: Ord.: Acts 18:22-28; Jn. 12:36-47

At Great Vespers: After – *Blessed is our God:* the priest with the Cross, Paschal trikirion and censer sings – *Christ is Risen* (thrice) and exclaims the verses – *Let God arise:* and the rest, as during bright week. Psalm 103. Great Litany. Usual kathisma. At *Lord, I have cried*: 6 stykhyry of the Blind man (of the *Pentecostarion*), *Glory; both now: Who can say.* No entrance. *O Gladsome Light.* Prokeimen of the day – *Thy mercy, O Lord. Vouchsafe, O Lord.* Litany – *Let us complete our evening prayer.* At the aposticha the stykhyra from the *Oktoikh – Thou, O Christ Saviour;* and the stykhyry of Pascha with their refrains; *Glory: both now: It is the day of Resurrection;* and – *Christ is Risen* (once). After the song of Symeon; the Sunday tropar in tone 5 – *Glory: both now: Rejoice, O gateway of the Lord.* Litany – *Have mercy on us.* The priest intones the Sunday

dismissal without the Cross – *May Christ Who is risen from the dead;* and commemorates the saint of the day.

At Matins: After the opening blessing – *Glory to the One, Holy. . .:* the full beginning as during bright week. *Glory to God in the highest.* The six psalms. At *God is the Lord:* the Sunday tropar (twice) *Glory: both now: Rejoice, O gateway of the Lord.* After the 10th kathisma the sessional hymn of Sunday: after the 11th kathisma the sessional hymn of the Blind man. *Having beheld the Resurrection of Christ* (once). The 50th Psalm. The canon of Pascha without Theotokia with the irmoi on 6, of the Blind man on 4 and the pre-feast of the Ascension on 4; Irmoi – *It is the day of Resurrection;* The katavasia of the Ascension – *To God the Saviour.* After the 3rd ode: kondak of the Blind man and the sessional hymn. After the 6th ode: the kondak of Pascha. At the 9th ode we do not sing *More honourable,* but the refrains of Pascha. The exapostilarion of Pascha (twice) *Glory: both now:* of the blind man. At the praises: 4 stykhyry of the blind man and the Paschal verses with their refrains – *Let God arise; Glory: both now: It is the day of Resurrection;* and – *Christ is Risen* (once). Great Doxology. Tropar of Tone 5, *Glory both now: Rejoice, O gateway of the Lord.* Litanies and the Sunday dismissal without the Cross. 1st hour.

At the hours: Sunday tropar; kondak of the Blind man.

At the Liturgy: The beginning, as on Pascha: *Christ is Risen:* with verses. The usual (typical) antiphons. After the entrance the Sunday tropar (tone 5), *Glory:* kondak of the blind man, *both now: You did descend.* Prokiemen: *This is the day which the Lord has made.* Epistle – Acts per. 41. Gospel from St. John, per. 43. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. The Communion hymn — *Receive the Body of Christ*. At *With fear of God; Save, O Lord, Thy people*; and instead of *Let our mouths be filled*; we sing — *Christ is risen* (once). Instead of *Blessed be the name of the Lord*; we sing — *Christ is risen* (thrice). Instead of *Glory to Thee*: the priest intones *Christ is Risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs bestowing life*. The priest intones the dismissal with the cross in his hand.

After the Liturgy the Plashchanytsia is removed from the Holy Table and returned to its usual place.

Note: the prayer "O Heavenly King" is not recited between Pascha and Pentecost. The 9th hour (and all other services which normally begin with the recitation of "O Heavenly King") begins with the reading of the trisagion ("Holy God") – thus until the day of Pentecost, from which day "O Heavenly King" is again said at the beginning of services.

Thursday
24/**6.VI** **Ascension of our Lord, God and Saviour Jesus Christ.** Ven. Simeon Stylite of the Wonderful Mountain (596). Martyrs Meletius Stratelates, Stephen, John and 1,218 soldiers with women and children including: Serapion the Egyptian, Callinicus the Magician, Theodore, Faustus, (ca. 218). St. Vincent of Lerins (c. 450). *Ven. Nicetas, Stylite of Pereyaslav (1186).*

At Vespers: 1) Is. 2:2-3; 2) Is. 62:10-12, 63:1-3, 7-9; 3) Zach. 14:4, 8-11
At Matins: Mk. 16:9-20
At Liturgy: Acts 1:1-12; Lk. 24:36-53

At Great Vespers: After the initial blessing — *"O come, let us worship"*, Psalm 103. "*Blessed is the man*" is not sung. At "Lord, I have cried": 10 stykhyry of the feast, "*Glory: Both now*." of the feast. Entrance. Prokeimen of the day — "*Judge me, O God*". Paremii of the feast. At the Litia and at the aposticha: stykhyry of the feast. At the blessing of loaves — tropar of the feast (thrice).

At Matins: At "*God is the Lord*": tropar of the feast (thrice). After the kathismas the sessional hymns of the feast. The polyelei; magnification of the feast. Sessional hymns of the feast. "*From my youth*". Prokeimen of the feast. Gospel, Mk. per. 71. "*Having beheld the Resurrection of Christ*" once. Psalm 50. "*Glory: Through the prayers of the Holy Apostles, Both now: Through the prayers of the Theotokos, Have mercy on me, O God*". Stykhyra of the feast "*Today the heavenly powers*". First canon of the feast with its irmos on 8 and the second canon of the feast with its irmos on 6. Irmoi – *To God the Saviour;* katavasia – *Covered with the Divine.* After the 3rd ode of the canon: sessional hymn of the feast, *Glory: Both now*, the same. After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing "*More honourable*", but the refrain of the feast: *Magnify, O my soul, Christ the Giver-of-life, who ascended from the earth to heaven.* After this we sing the irmos and tropars of the 1st canon. To the irmos and tropars of the 2nd canon the refrain – *Angels having witnessed the ascension of the Master were afraid.* Exapostilarion of the feast thrice. At the praises: 4 stychyry of the feast, "*Glory: Both now*": of the feast. After the Great Doxology: the tropar of the feast. The dismissal of the feast — "*Christ, Who ascended to the heavens in glory and is seated at the right hand of God the Father. . .*". 1st hour.

At the hours: Tropar and kondak of the feast.

At the Liturgy: The antiphons of the feast. Entrance verse — "*God is gone up. . .*" (intoned by the deacon/priest), and we sing the tropar of the feast, *Glory: both now:* kondak of the feast. Prokeimen of the feast in tone

7 — "*Be exalted, O God, above the heavens*". Epistle from the Acts, per. 1, Gospel from St. Luke, per. 114. Instead of "*It is truly worthy*" — the refrain "*Magnify, O my soul, Christ the Life-giver*"; and the 9th irmos — "*Thou Who art incomprehensible*". Communion verse of the feast — "*God is gone up*". Dismissal of the feast.

Note: Until the leavetaking of the Ascension at matins when we sing the great doxology the katavasia "*To God the Saviour";* other than the 7th Sunday and the leavetaking of the Ascension. At Liturgy during the week: "*O come, let us worship . . . save us, O Son of God, who has ascended in glory*". Prokeimen, alleluia verses and communion verse of the feast.

Friday
25/**7.VI** **Third Finding of the Honourable Head of the Holy Glorious Prophet and Forerunner, St. John the Baptist (c. 850).** Priest-martyr Therapon, bishop of Cyprus (IV).
Fast day, wine and oil allowed

Vespers: 1) Is. 40:1-3, 9, 41:17-18, 45:8, 48:20-21, 54:1; 2) Mal. 3:1-3, 5-7, 12, 18, 4:4-6; 3) Prov. 4:7, 16-17, 19-20, 5:1-7
Matins: Lk. 7:17-30
Liturgy: Acts 19:1-8; Jn. 14:1-11 *(Ord.);* 2 Cor. 4:6-15; Mt. 11:2-15 *(of the Forerunner)*.

Saturday
26/**8.VI** Apostles Carpus and Alpheus of the Seventy (I). Martyrs Abercius and Helen, children of Apostle Alphaeus (I). St. John of Psichaita the Confessor of Constantinople (VIII). Translation of the relics (1534) of New Martyr George of Kratovo, at Sofia (1515). St. Augustine, Bp. of Canterbury, evangeliser of England (c. 604).

Ord.: Acts 20:7-12; Jn. 14:10-21

Sunday
27/**9.VI** **7th Sunday after Pentecost. Sunday of the Holy Fathers of the 1st Ecumenical Council. Tone 6.** Hieromartyr Therapontes, Bp. of Sardis (III). Virgin-martyr Theodora and Martyr Didymus the Soldier of Alexandria (304). *Righteous John the Rusyn (the Ukrainian), confessor (1730).*

At Vespers: 1) Gen. 14:14-20; 2) Deuteronomy 1:8-10, 15-17; 3) Deuteronomy 10:14-21.
At Matins: G10, Jn. 21:1-14.
At Liturgy: Acts 20:16-18, 28-36; Jn. 17:1-13.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 3 stykhyry from the *Oktoikh*, 3 from the Ascension and 4 stykhyry of the Holy Fathers; *Glory* of the Fathers; *Both now*, dohmatyk of tone 6. Entrance. Prokeimen — *The Lord is King*. Old Testament Readings. The aposticha of tone 6, *Glory*: of the Fathers, *Both now*: of the Ascension. After the song of Symeon: the tropar of the Holy Fathers (twice) and of the Ascension (once).

At Matins: at *God is the Lord*: Sunday tropar (twice), *Glory*: of the Holy Fathers *Both now*: of the Ascension. After the kathismas the sessional hymns of the resurrection. Resurrectional evlogitaria. Hypakoe, hymns of ascents and prokeimen of the tone. 10th Resurrectional Gospel, from John per. 66. *Having beheld the Resurrection of Christ*, and the rest as usual. Sunday canon with irmos on 4, of the Ascension on 4 and for the Fathers on 6. Irmoi – *When Israel;* katavasia of the Ascension. After the 3rd song of the canon: kondak of the feast and kathisma hymn of the Fathers, *Glory*: the second of the fathers, *Both now*: of the Ascension. After the 6th song: kondak and ikos of the Fathers. At the 9th song: *More honourable*. 10th Sunday exapostilarion *Glory*: of the Fathers, *Both now*: of the Ascension. At the praises: 4 stykhyry of the Resurrection, and 4 of the Fathers with their refrains: *Glory*: of the Fathers; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. *Glory: Both now:* 10th matinal doxasticon. 1st hour.

At the hours: Resurrectional tropar: *Glory*: of the Fathers and of the Ascension alternately. Kondak: of the Ascension and the Fathers alternately.

At the Liturgy: At the entrance, the tropars of the resurrectional tone, the Ascension and the Fathers, *Glory*: kondak of the Fathers, *Both now*: kondak of the Ascension. Prokeimen in tone 4, *Blessed are You, Lord God of our fathers*. Epistle from Acts, per. 44. Gospel from St. John, per. 56. In place of *It is truly worthy* the refrain *Magnify, O my soul, Christ the Giver-of-life* and the 9th irmos of the canon. Communion hymns – *Praise the Lord*, and *Rejoice in the Lord, you righteous*. In place of *We have seen the true light* we sing the tropar of the Ascension: *You have ascended in glory.*

Monday
28/**10.VI** *7th week after Pascha.* St. Nicetas, Bp. of Chalcedon (IX). Hieromartyr Helladius (VI-VII). Hieromartyr Eutychius, bp. of Melitene (I). Martyrs Heliconis and Daphne of Thessalonica (244). St. Ignatius of Rostov (1288).

Ord.: Acts 21:8-14; Jn. 14:27-15:7

Tuesday
29/**11.VI** Virgin-Martyr Theodosia of Tyre (308). Commemoration of the First Ecumenical Council (325). St. Alexander, pat. of Alexandria (328). New Martyr John at Smyrna (1802). St. Luke, Archbishop of Simferapol, confessor (1961).

Ord.: Acts 21:26-32; Jn. 16:2-13

Wednesday
30/**12.VI** Ven. Isaac, founder of the Dalmatian monastery (383). St. Macrina, grandmother of St. Basil the Great (IV).
Fast day, wine and oil allowed

Ord.: Acts 23:1-11; Jn. 16:15-23

Thursday
31/**13.VI** Apostle Hermes of the Seventy (I). Martyr Hermias (II). Martyr Philosophus at Alexandria (252).

Ord.: Acts 25:13-19; Jn. 16:23-33

Friday
1/**14** **Leavetaking of the Ascension.** Martyrs Justin the Philosopher, and those with him: Martyr Justin, Chariton and his wife Charita, Euelpistus, Hierax, Peon, Valerian and Justus (166). *Ven. Agapitus, unmercenary physician, of the Near Kyivan Caves (XI).*
Fast day, wine and oil allowed

Ord.: Acts 27:1-44; Jn. 17:18-26

The entire service is of the feast, with the exception that there is no entrance nor old testament readings at vespers, and no polyelei at matins. At the Liturgy: the tropar and kondak of the feast. Prokiemen, Alleluia verses, hymn to the Mother of God and communion hymn of the feast. Epistle and Gospel of the day.

Saturday
2/**15** **Trinity Soul Saturday, commemoration of the departed.** St. Nicephorus the Confessor, Patriarch of Constantinople (828). **Great Martyr John the New of Suceava (1330-1340).** Hieromartyr Photinus of Lyons (ca.177).

Ord.: Acts 28:1-31; Jn. 21:15-25;
For the reposed: 1 Thess. 4:13-17; Jn. 5:24-30

The service for the reposed is sung in the evening and the morning as for the Saturday of Meat-fare, only using the stykhyry and verses of the Oktoikh from the 6th tone.

At the Liturgy: Epistle from Acts, per. 51 and from Thessalonians, per. 270. Gospel from St. John, per. 67 and 16. In place of *We have seen the true light* (which is not sung from Pascha till Pentecost) it is customary to sing the tropar *By the depth of your wisdom* at today's Liturgy.

Sunday
3/**16** **Pentecost. Descent of the Holy Spirit.** Martyr Lucillian and those with him at Byzantium: the youths Claudius, Hypatius, Paul, and Dionysius; and Virgin Paula (270-275). Hieromartyr Lucian the bishop, Maxianus the priest, Julian the deacon and Martys marcellinus and Saturninus in Belgium (ca.96). St. Kevin, Abbot of Glendalough (618).

At Vespers: 1) Num. 11:16-17, 24-29; 2) Joel 2:23-32; 3) Ez. 36:24-28.
At Matins: Jn. 20:19-23.
At Liturgy: Acts 2:1-11; Jn. 7:37-52, 8:12

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 10 stykhyry of the feast, *Glory*; *Both now*, of the feast. Entrance. Prokeimen — *The Lord is King*. Old Testament readings. At the Litia and aposticha – the stykhyry of the feast. At the blessing of loaves - the tropar of the feast (thrice).

At Matins: at *God is the Lord*: tropar of the feast (thrice). After the kathismas the sessional hymns of the feast. The polyelei; magnification of the feast. Sessional hymn. *From my youth.* Prokeimen – *Thy good Spirit.* Gospel from John per. 65. We do not sing *Having beheld the Resurrection of Christ*, but immediately read Psalm 50. *Glory: Through the prayers of the Apostles. Both now: Through the prayers of the Theotokos. Have mercy on me, O God;* and the stykhyra of the feast: *O Heavenly King.* Canons of the feast with two irmoi; katavasia – these same irmoi. After the 3rd ode: sessional hymn of the feast. After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing *More honourable*, but the irmos *Unbetrothed Mother* and *Rejoice, O Queen.* Exapostilarion of the feast thrice. At the praises: 6 stykhyry of the feast, *Glory*; *Both now*: of the feast – *O Heavenly King*. After the Great Doxology: the tropar of the feast. Dismissal of the feast – *May Christ our true God, who sent down from heaven the Most Holy Spirit upon His disciples and apostles in the form of tongues of fire. . .* 1st hour.

At the hours: Tropar and kondak of the feast.

At the Liturgy: Antiphons of the feast. Entrance verse – *Be exalted, O Lord.* . . and we sing the tropar of the feast; *Glory*: *Both now*: kondak of the feast. In place of *Holy God – All Who have been baptized into Christ.* Prokeimen in tone 8, *Their proclamation has gone out into all the earth.* Epistle from Acts, per. 3. Gospel from St. John, per. 27. In place of *It is truly worthy* we sing *Rejoice, O Queen*. Communion hymn – *Thy Good Spirit.* Dismissal of the feast.

After the dismissal of Liturgy (or in the evening) vespers with kneeling prayers is served. *Blessed is our God: O Heavenly King:* the trisagion, after the *Our Father*: *Come, let us worship:* and Psalm 103 is read. Great litany with the special petitions for the descent of the Holy Spirit upon those who are praying. No kathisma reading. At *Lord, I have cried* 6 stykhyry, *Glory: both now: O Heavenly King.* Entrance with the censer. Great prokiemen – *Who is so great a God as our God.* Deacon or priest – *Again and again on bended knees let us pray to the Lord*. Singers – *Lord, have mercy* (thrice – and thus before the reading of each prayer). And all kneel (for the first time since Pascha), and the priest reads the first kneeling prayer in the Royal Doors, facing the people. Then – *Help, save, have mercy and raise us up from our knees, O God, by Thy grace.* Exclamation – *For Thine it is to show mercy and save us.* Then the litany – *Let us all say;* and after the exclamation the second kneeling prayer is read. Exclamation – *Through the compassions of Thine only begotten Son. Vouchsafe, O Lord.* Then the third kneeling prayer is read, with the exclamation *For Thou art the repose of our souls and bodies.* Litany – *Let us complete.* Then the aposticha – *Today as a sign to all; Glory: Both now: Come O ye people.* After the song of Symeon the tropar of the feast. The dismissal – *May Christ, who from the Father and the Divine bosom of heaven descended to the earth. . .*

Monday
4/**17**

Feast-day of the Holy Spirit. *1st week after Pentecost – Fast-free week.* St. Metrophanes, first Patriarch of Constantinople (326). Sts. Martha and Mary, sisters of St. Lazarus (I). Martyrs Frontasius, Severinus, Severian, and Silanus of Gaul (I). Hieromartyr Astius, bp. of Dyrrachium (110). Martyr Concordius of Spoleto (ca. 175). St. Zosimas of Cilicia, bishop of New Babylon (Egypt) (VI).

Ord.: Eph. 5:9-19; Mt. 18:10-20.

At Small Compline: Canon to the Holy Spirit.

At Matins: At *God is the Lord:* tropar of the feast (thrice). After the kathismas the sessional hymns of the feast. Psalm 50. Both canons of the feast. After the 3rd ode the sessional hymn *Most-holy Spirit;* after the 6th ode the kondak of the feast. *More honourable* is not sung, but we sing the

irmos *Rejoice, Queen, Glory of mothers*. Exapostilarion of the feast. At the praises 4 stykhyry of the feast: *Glory: both now: When God confused the tongues.* Great Doxology. Tropar of the feast. Litanies and dismissal of the feast – *May Christ our true God, who sent down from heaven the Most Holy Spirit upon His disciples and apostles in the form of tongues of fire. . .* 1st hour.

At the hours: Tropar and kondak of the feast.

At the Liturgy: Regular (typical) antiphons. The entrance verse of the feast – *Be exalted*, after which we sing the tropar of the feast: *Glory: both now:* kondak of the feast. The Trisagion is sung. Prokiemen – *Save, O Lord.* Epistle to the Ephesians, per. 229. Gospel to Matthew, per. 75. In place of *It is truly worthy* we sing *Rejoice, Queen, Glory of mothers* (thus till the leavetaking inclusive). Communion hymn and dismissal of the feast.

Note: Until the leavetaking of Pentecost we sing *More honourable* at the 9th ode of the canon of matins. At the Liturgy, at the entrance we sing *O come, let us worship. . . O Good Comforter, save us who sing to You.* The prokiemen, alleluia verses, hymn to the Mother of God, communion hymn and dismissal are of the feast.

Tuesday
5/**18** Hieromartyr Dorotheus, Bp. of Tyre (c. 352). Martyrs Marcian, Nicander, Hyperechius, Apollonius, Leonides, Arius, Gorgias, Selenias, Irene, and Pambo of Egypt (305-311). St. Anubius, confessor and anchorite of Egypt (V). St. Theodore the Wonderworker, hermit of the Jordan (583). St. Abba Dorotheos of Palestine (620). *Translation of the Relics of the passionbearer Ihor, great prince of Chernihiv and Kyiv, in baptism George and in monasticism Gabriel (1150). St. Constantine, Metropolitan of Kyiv and all Rus' (1159).*

Ord.: Rm. 1:1-7, 13-17; Mt. 4:25-5:13

Wednesday
6/**19** Ven. Bessarion the Wonderworker (IV-V). Virgin-martyrs Archelais, Thecla, and Susanna, beheaded at Salerno (293). Ven. Hilarion the New (845).
Fast-free

Ord.: Rm. 1:18-27; Mt. 5:20-26

Thursday
7/**20** Hieromartyr Theodotus, Bp. of Ancyra (303). Martyrs Cyriaca, Caleria and Mary, of Ceasarea in Palestine (304). Hieromartyr Marcellus, bp. of

Rome and those with him: Sisinius and Cyriacus deacons, Smaragdus, Largus, Apronian, Saturninus, Pappias, Maurus, Crescentian, Priscilla, Lucina and princess Artemia ((304-310).

Ord.: Rm. 1:28-2:9; Mt. 5:27-32

Friday
8/**21** Translation of the Relics of the Great Martyr Theodore Stratelates (319). St. Ephraim, patriarch of Antioch (545). St. Zosimas, monk, of Phoenicia (Syria) (VI).
Fast -free

Ord.: Rm. 2:14-29; Mt. 5:33-41

Saturday
9/**22** **Leavetaking of Pentecost.** St. Cyril, Archbishop of Alexandria (444). Five nuns beheaded in Persia: Martyrs Thecla, Mariamne, Martha, Mary and Enmatha (346).Ven. Columba, enlightener of Scotland (597).

Ord.: Rm. 1:7-12; Mt. 5:42-48

The entire service is of the feast, except that there is no entrance, no old testament readings at vespers, nor polyelei at matins. At the Liturgy: the tropar and kondak of the feast. Prokiemen, Alleluia verses, hymn to the Mother of God and communion hymn of the feast. Epistle and Gospel of the day.

Sunday
10/**23** **1st Sunday after Pentecost. Sunday of All Saints. Tone 8.** Hieromartyr Timothy, Bp. of Prussa (361-363). Martyr Alexander and Virgin-martyr Antonina at Constantinople (313). St. Theophanes, monk of Antioch (363). St. Bassion, bp. of Lodi (409). *St. John, Metropolitan of Tobolsk (1715). Ven. Silvanus of the Kyivan Caves (XIII-XIV).*

At Vespers: 1) Is. 43: 9 – 14; 2) Wisdom of Solomon 3: 1-9; 3) Wis. 5:15 – 6:3.
At Matins: G1, Mt. 28:16-20.
At Liturgy: Heb. 11:33-12:2; Mt. 10:32,33, 37,38, 19:27-30.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the *Oktoikh* and 4 of all saints; *Glory* of the saints; *Both now*, dohmatyk – *The King of Heaven*. Entrance. Prokeimen — *The Lord is King*. Old Testament readings. The aposticha of the tone, *Glory*: of the saints, *Both now: Creator and Redeemer*. After the song of Symeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of All Saints (once).

At Matins: at *God is the Lord*: Sunday tropar (twice), *Glory*: of the saints *Both now*: theotokion of tone 4 – *The mystery hidden from all the ages*. After the kathismas the sessional hymns of the resurrection. Resurrectional evlogitaria. Hypakoe, hymns of ascents and prokeimen of the tone. 1st resurrectional Gospel, from St. Matthew per. 116. *Having beheld the Resurrection of Christ*, and the rest as usual. Sunday canon with irmos on 4, stavroanastasimon on 2, Theotokos on 2 and All Saints on 6; irmoi – *In the deep;* katavasia – *I shall open my mouth*. After the 3rd ode: the sessional hymn. After the 6th ode: kondak of All Saints. At the 9th ode: *More honourable*. 1st Sunday exapostilarion *Glory*: of the saints, *Both now*: theotokion. At the praises: 5 stykhyry of the Resurrection, and 3 of the saints: *Glory*: 1st matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional tropar: *Glory*: tropar of All Saints. Kondak of All Saints.

At the Liturgy: At the entrance, the tropars of the resurrectional tone and All Saints; *Glory*: *Both now*: kondak of All Saints. Sunday prokeimen – *Pray and give glory* and – *God is Wonderful in His Saints.* Epistle to the Hebrews, per. 330. Gospel from St. Matthew, per. 38. Communion hymns – *Praise the Lord*, and *Rejoice in the Lord, you righteous*.

Beginning of the Apostle's Fast

Monday
11/**24** *2nd week after Pentecost.* **Holy Apostles Bartholomew and Barnabas (I).** Hieromartyr Metrophanes and all the Chinese Martyrs of the Boxer Rebellion (1900).
Apostle's fast, wine and oil allowed

Vespers: 1) 1 Pet. 1:3-9; 2) 1 Pet. 1:13-19; 3) 1 Pet. 2:11-24
Matins: Jn. 21:15-25
Liturgy: Rm. 2:28-3:18; Mt. 6:31-34, 7:9-11 *(of the day)*; Acts 11:19-26, 29,30; Lk. 10:16-21 *(Apostles)*.

From this day forward we use the oktoikh.

Tuesday
12/**25** Ven. Onuphrius the Great (IV). Ven. Peter of Mt. Athos (734). Sts. John, Andrew, Heraclemon, and Theophilus, hermits of Egypt (IV).
Apostle's fast, wine and oil allowed

Ord.: Rm. 4:4-12; Mt. 7:15-21

Wednesday
13/**26** Martyr Aquilina (293). St. Triphyllius, Bp. of Leucosia in Cyprus (c. 370). Martyr Antonina of Nicaea (284-305). St. Anna (826), and her son St. John of Constantinople (IX).
Apostle's fast

Ord.: Rm. 4:13-25; Mt. 7:21-23 *(Ord.);*

Thursday
14/**27** Prophet Elisha (c. 9th century B.C.). St. Methodius, Patriarch of Constantinople (847). St. John (Mavropos), met. of Euchaita (1100). *St. Mstyslav (George in baptism) Prince of Novhorod (1180).* St. Niphon, monk Mt. Athos (1330).
Apostle's fast, wine and oil allowed

Ord.: Rm. 5:10-16; Mt. 8:23-27

Friday
15/**28** Prophet Amos (c. 8th century B.C.) Martyrs Vitus, Modestus and Crescentia at Lucania (ca.303). Martyr Dulas of Cilicia (305-313). *St. Michael, First Metropolitan of Kyiv.* St. Jerome of Stridonium (420). Blessed Augustine, bishop of Hyppo (430), and his mother Monica (387). Translation of the relics (IX) of St. Theodore the Sykeote (613). St. Dulas the Passion-bearer of Egypt. Great-martyr Tsar Lazar of Serbia (1389).
Apostle's fast

Ord.: Rm. 5:17-6:2; Mt. 9:14-17

Saturday
16/**29** St. Tikhon, Bp. of Amathus in Cyprus (425). Hieromartyr Tigrius the priest and Martyr Eutopius the reader of Constantinople (ca.404).
Apostle's fast, fish, wine and oil allowed

Ord.: Rm. 3:19-26; Mt. 7: 1-8

Sunday
17/**30** **2nd Sunday after Pentecost, All Saints of Rus'-Ukraine. Tone 1.** Martyrs Manuel, Sabel and Ismael of Persia (362).
Apostle's fast, fish, wine and oil allowed

At Vespers: 1) Is. 43: 9 – 14; 2) Wisdom of Solomon 3: 1-9; 3) Wis. 5:15 – 6:3.
At Matins: G2, Mk. 16:1-8.
At Liturgy: Ord.: Rm. 2:10-16; Mt. 4:18-23; of the saints: Heb. 11:33-12:2; Mt. 4:25-5:12.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the *Octoikh* and 6 of the saints; *Glory:* of the saints; *Both now*: dohmatyk – *Let us praise Mary the virgin*. Entrance. Prokeimen — *The Lord is King*. Old Testament readings. The aposticha of the tone, *Glory*: of the saints, *Both now:* Theotokion. After the song of Symeon: *Rejoice, O virgin Theotokos* (twice) and of All Saints of Ukraine (once).

At Matins: at *God is the Lord*: Sunday tropar (twice), *Glory*: of the saints, *Both now*: Theotokion of tone 8 – *Thou Who for our sakes was born, O Merciful One*. After the kathismas the sessional hymns of the Resurrection. The polyelei and magnification. Resurrectional evlogitaria. Hypakoe of the tone and sessional hymns of the saints. Hymns of ascents and prokeimen of the tone. 2nd resurrectional Gospel, from St. Mark per. 70. *Having beheld the Resurrection of Christ*, and the rest as usual. Sunday canon on 4, Theotokos on 2 and All Saints of Ukraine on 8; irmos of the resurrectional canon, katavasia – *I shall open my mouth*. After the 3rd ode: kondak of All Saints of Ukraine. After the 6th ode: kondak of resurrectional tone. At the 9th ode: *More honourable*. 2nd Sunday exapostilarion *Glory*: of the saints, *Both now*: Theotokion. At the praises: 4 stykhyry of the resurrection, and 4 of the saints: *Glory*: 2nd matinal doxasticon; *Both now*: *You are most blessed*. After the great doxology: the tropar *Today salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional tropar: *Glory*: All Saints of Ukraine. Kondak of All Saints of Ukraine and the resurrectional tone alternately.

At the Liturgy: At the entrance, the tropars of the resurrectional tone and All Saints of Ukraine, kondak of the resurrectional tone; *Glory*: All Saints of Ukraine, *Both now*: kondak of the temple (if of the Theotokos) or *Protection of Christians*. Sunday Prokeimen – *Let Thy mercy be upon us* and – *Precious in the sight of the Lord.* Epistle to the Romans per. 81 from the half and to the Hebrews, per. 330. Gospel from St. Matthew, per. 9 & 10. Communion hymns – *Praise the Lord*, and *Rejoice in the Lord, you righteous*.

July 2019 (NS)

Monday
18/**1.VII** *3rd week after Pentecost.* Martyr Leontius, Hypatius and Theodulus (70-79). *Ven. Leontius, canonarch, of the Kyivan Caves (XIV).* St. Leontius, clairvoyant of Mt. Athos (1605).
Apostle's fast, wine and oil allowed

Ord.: Rm. 7:1-13; Mt. 9:36-10:8

Tuesday
19/**2.VII** **Holy Apostle Jude, the brother of the Lord (c. 80).** Martyr Zosimas the Soldier at Antioch (116). St. Paisius the Great of Egypt (400). St. John the Solitary of Jerusalem (586). St. Paisius the Bulgarian of Mt. Athos (XVIII).
Apostle's fast, wine and oil allowed

Liturgy: Rm. 7:14-8:2; Mt. 10:9-15 *(Ord.)*; Jude 1-10; Jn. 14:21-24 *(Apostle)*

Wednesday
20/**3.VII** Hieromartyr Methodius, Bp. of Patara (312). Martyrs Inna, Pinna and Rimma, disciples of Apostle Andrew in Scythia (I-II). Martyrs Aristocleus the priest, Demetrian the deacon, and Athanasius the reader of Cyprus (306). St. Leucius the Confessor, bp. of Brindisi (V). St. Minas, bp. of Polotsk (1116). St. Nicholas (Cabasilas) (1371).
Apostle's fast

Liturgy: Rm. 8:2-13; Mt. 10:16-22

Thursday
21/**4.VII** Martyr Julian of Tarsus (c. 305). Hieromartyr Terence, bishop of Iconium (I). St. Julius, priest of Novara and his brother St. Julian the Deacon (V). Martyrs Archil II (744) and Luarsab II (1622), kings of Georgia.
Apostle's fast, wine and oil allowed

Ord.: Rm. 8:22-27; Mt. 10:23-31

Friday
22/**5.VII** Hieromartyr Eusebius, Bp. of Samosata (380). Martyrs Galacteon, Juliana and Saturninus of Constantinople. Martyrs Zeno and his servant Zenas of Philadelphia (3040. Martyr Alban of Brittany (c. 305).
Apostle's fast

Ord.: Rm. 9:6-19; Mt. 10:32-36, 11:1

Saturday
23/**6.VII** Martyr Agrippina of Rome (253-260). Martyrs Eustochius, Gaius, Probus, Lollius and Urban of Ancyra (IV). Righteous Youth Artemius of Verkola (1545). Feast of the Vladimir (Vyshhorod) Icon of the Most Holy Theotokos.
Apostle's fast, fish, wine and oil allowed

Ord.: Rm. 3:28-4:3; Mt. 7:24-8:4

Sunday
24/**7.VII** **3rd Sunday after Pentecost. Tone 2. Nativity of the Holy Glorious Prophet, Forerunner and Baptist John.** Martys Orentius, Pharnacius, Eros, Firmus, Firminus, Cyriacus and Longinus in Georgia (III). Translation of the relics (1492) of Great-martyr John the New (1332) of Suceava, Romania.
Apostle's fast, fish, wine and oil allowed

Vespers: readings of the Forerunner: 1) Gn. 17:15-17, 19, 18:11-14, 21:1-8; 2) Judges 13:2-8, 13-14, 17-18, 21; 3) Is. 40:1-3, 9, 41:17-18, 45:8, 48:20-21, 54:1
Matins: G3 - Mk. 16:9-20
Liturgy - Rm. 5:1-10; Mt. 6:22-33 *(Sunday reading)*; Rm. 13:12—14:4; Lk. 1:5-25, 57-68, 76, 80 *(for the Forerunner)*

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the *Octoikh* and 6 of the Forerunner; *Glory*: of the Forerunner; *Both now*, dohmatyk – *The shadow of the law*. Entrance. Prokeimen — *The Lord is King*. Old Testament Readings. Litia of the Forerunner. The aposticha of the *Octoikh*, *Glory:* of the Forerunner; *Both now:* theotokion. After the song of Symeon, a) if a vigil is served we sing *Rejoice, O virgin Theotokos* (twice) and the Tropar of the Forerunner *(once)*, or b) if Vespers is served alone we sing the Tropar of tone 2, *Glory:* the Tropar of the Forerunner, *Both now:* The Resurrectional Theotokion in tone 4.

At Matins: at *God is the Lord*: Sunday tropar *Glory*: of the Forerunner;, *Both now*: theotokion of tone 4. After the kathismas the sessional hymns of the oktoikh. Polyelei and Magnification. Resurrectional evlogitaria. Hypakoe of tone 2. Hymns of ascents and prokeimen of the tone. 3rd resurrectional Gospel, from St. Mark per. 71. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, and of the Forerunner; on 4; irmos: *In the deep.* Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the saint. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 3rd Sunday exapostilarion, *Glory*: exapostilarion of the Forerunner;, *Both now*: theotokion of the 3rd

exapostilarion. At the praises: 4 stykhyry of the *Octoikh*, 4 of the Forerunner; *Glory*: 3rd matinal doxasticon; *Both now*: *You are most blessed*. After the great doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional tropar, *Glory*: of the Forerunner;; Kondak of the resurrectional tone and the Forerunner alternately.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Kondak of the Forerunner;
Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Tropar of the Forerunner;
Sunday Kondak
Glory: Kondak of the Forerunner;
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the Forerunner;
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokiemen & Alleluia of the tone and of the Forerunner. Epistle to the Romans per. 88 and per. 112. Gospel from St. Matthew, per. 18 and Luke per. 2. Communion hymn – *Praise the Lord* and of the Forerunner;

Monday
25/**8.VII** *4th week after Pentecost.* Virgin-Martyr Febronia of Nisibis (c. 304). St. Symeon of Sinai (V). Sts. Dionysius and Dometius (1380) of Dionysiou, Mt. Athos.
Apostle's fast, wine and oil allowed

Ord.: Rm. 9:18-33; Mt. 11:2-15

Tuesday
26/**9.VII** Ven. David of Thessalonica (c. 540). Ven. John of the Goths in Crimea (c. 787). Appearance of the Tikhvin Icon of the Most Holy Theotokos (1383).
Apostle's fast, wine and oil allowed

Rm. 10:11-11:2; Mt. 10:16-20

Wednesday
27/**10.VII** Ven. Sampson the Hospitable (c. 530). St. Joanna the Myrrhbearer (I). St. Severus, priest of Interocrea in Italy (VI). St. George of the Holy Mountain and Georgia (1065). V*en. Martin of Turov (after 1146).*
Apostle's fast

Ord.: Rm. 11:2-12; Mt. 11:20-26

Thursday
28/**11.VII** Translation of the Relics of the holy Martyrs and Wonderworking unmercenaries Cyrus and John (412). St. Paul the Physician of Corinth (VII).
Apostle's fast, wine and oil allowed

Ord.: Rm. 11:13-24; Mt. 11:27-30 *(for Thursday)*; Rm. 11:25-36; Mt. 12:1-8 *(for Friday)*

Friday
29/**12.VII** **The Holy, Glorious and All-Praised Leaders of the Apostles, Peter and Paul (67).** Venerable Paisios of the Holy Mountain.
Fast day, fish, wine and oil allowed

At Vespers: 1) 1 Peter 1:3-9; 2) 1 Peter 1:13-19; 3) 1 Peter 2:11-24
At Matins: Jn. 21: 15 - 25
At Liturgy: 2 Cor. 11:21 -12:9; Mt. 16:13-19

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 8 stykhyry of the apostles; *Glory*; of the apostles, *Both now*, dohmatyk of tone 4 – *David the prophet*. Entrance. Prokeimen of the day. Paremii. At the Litia: stykhyry of the apostles. At the aposticha stykhyry of the apostles. After the song of Symeon: the tropar of the apostles (twice) and *Rejoice, O virgin Theotokos* (once).

At Matins: at *God is the Lord*: tropar of the apostles (twice), *Glory*, *Both now*: Theotokion of the 4th tone – *The mystery hidden from all the ages*. After the kathismas the sessional hymns of the apostles. The polyelei and the magnification of the apostles. After the small litany the sessional hymn of the apostles. *From my youth.* Prokeimen: - *Their proclamation has gone out into all the earth.* Gospel from St. John, per. 67. *Psalm 50,*

Glory: Through the prayers of the Holy Apostles Peter & Paul; Both now: Through the prayers of the Theotokos; Have mercy on Me, O God; and the stykhyry – *With hymns of praise let us honour the true preachers of piety*. Canons: Apostle Peter on 8 and Apostle Paul on 6; Irmoi: *There is none like unto Thee*. Katavasia – *I shall open my mouth*. After the 3rd ode: hypakoe. After the 6th ode: kondak and ikos of the apostles. At the 9th ode: *More honourable*. Exapostilarion of the apostles. At the praises: stykhyry of the apostles, *Glory*: of the apostles; *Both now*: Theotokion. After the great doxology: the tropar of the apostles, *Glory: both now. The mystery hidden from all the ages.* Litanies and dismissal. 1st hour.

At the hours: Tropar and kondak of the apostles.

At the Liturgy: At the entrance, tropar of the temple of the Lord or the Theotokos; tropar of the apostles; *Glory:* kondak of the apostles; *both now:* kondak of the temple of the Lord or the Theotokos or *Protection of Christians* (if it is a temple dedicated to a saint the saint's tropar and kondak are not sung). Prokeimen in tone 8: *Their proclamation.* Epistle to the Corinthians per. 193. Gospel from St. Matthew, per. 67. Communion hymn – *Their proclamation.*

Saturday
30/**13.VII** Synaxis of the Holy, Glorious and All-Praised Twelve Apostles: Peter, Andrew, James and John the sons of Zebedee, Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Jude the bothers of James, Simon the Zealot, Matthias. St. Peter, prince of the Tatar Horde, wonderworker of Rostov (1290).

Ord.: Rm. 6:11-17; Mt. 8:14-23
Apostles: 1 Cor. 4:9-16; Mk. 3:13-19

Sunday
1/**14** **4th Sunday after Pentecost. Tone 3.** Holy and Wonderworking Unmercenaries Cosmas and Damian, Martyrs at Rome (284). St. Angelina, despotina of Serbia (XVI). Martyr Potitus at Naples (II). St. Peter the Patrician, monk of Constantinople (854).

Matins: G4, Lk. 24:1-12.
Liturgy: Rm. 6:18-23; Mt. 8:5-13

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the *Octoikh* and 4 of the saints; *Glory*; of the saints, *Both now*, dohmatyk – *How can we not be amazed*. Entrance. Prokeimen — *The Lord is King*. Aposticha of the *Octoikh*, Glory: from the Menaion, Both now: Theotokion. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice), but if vespers is served alone we sing the

Tropar of the tone of the week, *Glory:* tropar of the saints in tone 8, *Both now:* Resurrectional Theotokion in tone 8.

At Matins: at *God is the Lord*: Sunday tropar (twice), *Glory*: of the saints, *Both now*: theotokion. After the kathismas the sessional hymns of the Resurrection. Evlogitaria. Hypakoe from the oktoikh, session hymns from the menaion, hymns of ascent and prokeimen of the tone. 4th resurrectional Gospel, from St. Luke per. 112. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, stavroanastasimon on 2, Theotokos on 2 and saints on 6; irmoi of the resurrectional canon: *He Who once.* Katavasia – *I shall open my mouth*. After the 3rd ode: kondak, ikos and sessional hymn of the saints. After the 6th ode: kondak of resurrectional tone. At the 9th ode: *More honourable*. 4th Sunday exapostilarion, *Glory*: of the saints, *Both now*: theotokion of the 4th exapostilarion. At the praises: 4 stykhyry of the *Octoikh*, 4 from the menaion, *Glory*: 4th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today salvation*. Litanies and dismissal. 1st hour.

At the hours: Tropar of tone 3, *Glory:* Tropar of the saints. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen and Alleluia of the tone. Epistle to the Romans per. 93. Gospel from St. Matthew, per. 25. Communion hymns of Sunday.

Monday
2/**15** *5th week after Pentecost.* **The Placing of the Honourable Robe of the Most Holy Theotokos at Blachernae (V).** St. Juvenal, pat. of Jerusalem (458).

Liturgy: Rm. 12: 4,5, 15-21; Mt. 12:9-13*(Ord.)*; Heb. 9:1-7; Lk. 10:38-42, 11:27-28 *(Theotokos).*

Tuesday
3/**16** Martyr Hyacinth and with him Martyrs Diomedes, Eulampius, Asclepiodotus, and Golinduc (108). Martyrs Mocius and Mark (IV). St. Alexander, founder of the Monastery of the Unsleeping Ones (430). St. Anatolius, Patriarch of Constantinople (458). *Ven. Anatolius of the Near Kyivan Caves, and another Anatolius, recluse, of the Kyivan Caves (XIII).*

Liturgy: Rm. 14:9-18; Mt. 2:14-16, 22-30

Wednesday
4/**17** St. Andrew, Archbishop of Crete (712-726). Martyrs Theodotus and Theodota in Cappadocia (108). Hieromartyr Theodore, bp. of Cyrene (310). Ven. Martha, mother of Ven. Simeon Stylites the Younger (551).
Fast day

Ord.: Rm. 15:7-16; Mt. 12:38-45

Thursday
5/**18** **Ven. Athanasius of Mt. Athos (1003).** Uncovering of the relics (1422) of St. Sergius of Radonezh (1392). St. Anna at Rome (304). St. Lampadus, monk of Irenopolis (X).

Liturgy: Rm. 15:17-29; Mt. 12:46-13:3 *(Ord.)*; Gal. 5:22—6:2; Lk. 6:17-23 *(Venerable Father).*

Friday
6/**19** Ven. Sisoes the Great (429). Virgin-martyr Lucy, Martyr Rixius and those with them at Rome: Martyrs Anthony, Lucian Isidore, Dion, Diodorus, Cutonius, Arnosus, Capicus, Satyrus and others (301). Martyrs Marinus and Martha, their children Audifax and Avvacum, and those with them at Rome Cyrinus, Valentine the priest, and Asterius (269). Martyrs Isaurus the Deacon, Innocent, Felix, Hermias, Basil, Peregrinus, Rufus, and Rufinus of Apollonia in Macedonia (283-284). *Ven. Sisoes of the Kyivan Caves (XIII). Uncovering of the Relics of St. Juliana of Olshansk (XVI).*
Fast day

Liturgy: Rm. 16:1-16; Mt. 13: 4-9

Saturday
7/**20** Ven. Thomas of Mt. Maleon (X). Ven. Acacius of Sinai (VI). Martyrs Peregrinus, Lucian, Pompeius, Hesychius, Pappias, Saturninus, and Germanus in Macedonia (II). Hieromartyr Evangelus, bp. of Tomi (III-IV). Martyr Cyriaca of Nicomedia (305-311).

Ord.: Rm. 8:14-21; Mt. 9:9-13

Sunday
8/**21** **5th Sunday after Pentecost. Tone 4.** Great Martyr Procopius of Caesarea in Palestine (303). St. Procopius, fool-for-Christ, wonderworker of Ustiug (1303).

Matins: G5 - Lk. 24:12-35
Liturgy: Rm. 10:1-10; Mt. 8:28-9:1

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the octoikh and 4 of the Great Martyr; *Glory*; of the Great-martyr, *Both now*, dohmatyk – *David the prophet*. Entrance. Prokeimen — *The Lord is King*. At the aposticha: stykhyry of the octoikh, *Glory*: of the Great-martyr, *Both now*, Theotokion. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice), but if vespers is served alone we sing the Tropar of the tone of the week, *Glory:* tropar of the Great-martyr in tone 4, *Both now:* Resurrectional Theotokion in tone 4.

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the Great-martyr, *Both now*: theotokion. After the kathismas the sessional hymns of the Resurrection. Resurrectional evlogitaria. Hypakoe, gradual hymns and prokeimen of the tone. 5th Resurrectional Gospel, from St. Luke per. 113. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, stavroanastasimon on 2, Theotokos on 2, Great-martyr on 6; Irmoi of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the Great-martyr. After the 6th ode: kondak of resurrectional tone. At the 9th ode: *More honourable*. *Holy is the Lord our God.* 5th Sunday exapostilarion *Glory*: of the Great-martyr *Both now*: theotokion of the 5th exapostilarion. At the praises: 4 stykhyry of the octoikh, 4 of the Great-martyr, *Glory*: 5th matinal doxasticon; *Both now*: *You are most blessed*. After the great doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Tropar of tone 4, *Glory:* Tropar of the Great-martyr. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen and Alleluia of the tone. Epistle to the Romans per. 103. Gospel from St. Matthew, per. 28. Communion hymn – *Praise the Lord*.

Monday
9/**22** *6th week after Pentecost.* Hieromartyr Pancratius, Bp. of Taormina in Sicily (I). Hieromartyr Cyril, Bishop of Gortyna in Crete (IV). Monk-martyrs Patermuthius, Copres and Martyr Alexander the Soldier, in Egypt (361-363). Ss. Patermuthius and Copres of Egypt (IV). St. Theodore, bp. of Edessa (848).

Ord.: Rm. 16:17-24; Mt. 13:10-23

Tuesday
10/**23** V**en. Anthony of the Kyivan Caves, founder of monasticism in Rus' (1073).** Holy 45 Martyrs at Nicopolis in Armenia including Leontius, Maurice, Daniel, Anthony, Alexander, Anicetus, Sisinius, Meneus and Belerad (c. 319). Martyr Apollonius of Sardis (III). 10,000 Fathers of the desert and caves of Scetis martyred in Alexandria (398). Martyrs Bianor and Silvanus of Pisidia (IV). *St. Silouan of the Kyivan Caves (XIII-XIV)*.

Vespers: 1) Wis. 5:15-6:3; 2) Wis. 3:1-9; 3) Wis. 4:7-15.
At Matins: Mt. 11:27-30.
Liturgy: 1 Cor. 1:1-9; Mt. 13:24-30 *(Ord.)*; Gal. 5:22-6:2; Mt. 4:25-5:12 *(Venerable Father)*

Wednesday
11/**24** **Holy Equal-to-the-Apostles Olha, Great Princess of Kyiv, in holy baptism Helen (969).** Commemoration of the miracle of Great Martyr Euphemia the All-praised through which Orthodoxy was confirmed (451). Hieromartyr Cindeus, priest of Pamphylia (283-305).
Fast day, wine and oil allowed

Vespers: **1)** Judges 4, 5:1-12; **2)** Judith 13:2-20; **3)** Prov. 31:10-13.
Matins: Mt. 13:33, 44-50.
Liturgy: 1 Cor. 2:9-3:8; Mt. 13:31-36 *(Ord.)*; 2 Cor. 6:1-10; Lk. 7:36-50 *(Equal-to-the-Apostles)*

Thursday
12/**25** St. Veronica, the woman with the issue of blood who was healed by the Saviour. Martyrs Proclus and Hilary (II). Ven. Michael of Maleinus (962). Martyr Golinduc, in holy baptism Mary, of Persia (591). St. Michael, of Maleinus (962). *Martyrs Theodore and his son John of Kyiv (983).* Sts. John (998) and Gabriel (X) of Georgia and Iveron, Mt. Athos.

Ord.: 1 Cor. 3:18-23; Mt. 13:36-43

Friday
13/**26** **Synaxis of the Holy Archangel Gabriel.** Virgin Abbess Sarah of Scetis (370). Ven. Stephen the Sabbaite (794). St. Julian, bp. of Cenomanis in Gaul (I). Martyr Serapion (ca. 205). Martyr Marcian of Iconium (258). Ven. Mildred, Abbess of Minster in Thanet (c. 700).
Fast day

Liturgy: 1 Cor. 4:5-8; Mt. 13:44-54 *(Ord.)*; Heb. 2:2-10; Lk. 10:16-21 *(Archangel).*

Saturday
14/**27** Apostle Aquila of the Seventy and Priscilla (I). Martyr Justus at Rome (I). St. Ellius of Egypt (IV). St. Onesimus, monk and wonderworker of Magnesia (IV).

Ord.: Rm. 9:1-5; Mt. 9:18-26

Sunday
15/**28** **6th Sunday after Pentecost. Tone 5. Commemoration of the Fathers of the First Six Ecumenical Councils** *(on the Sunday the closest to July 16/29)*. **Holy Equal-to-the-Apostles Volodymyr, Great Prince of Kyiv, in holy baptism Basil (1015).** Martyrs Cyricus and his mother, Julitta (c. 305). Martyr Abudimus of Tenedos (IV).

Vespers: Vespers: Gen. 14:14-20; 2) Deuteronomy 1: 8 – 10, 15 – 17; 3) Deuteronomy 10: 14 – 21 *(for the Fathers);* .1) 1 Kings 8:22,23, 27-30; 2) Is. 61:10,11, 62:1-5; 3) Is. 60:1-16 *(for St. Volodymyr)*
Matins: G6 - Lk. 24:36-53
Liturgy: Heb. 13:7-16; Jn. 17:1-13 *(Fathers);* Gal. 1:11-19; Jn. 10:1-9 *(St. Volodymyr)*

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 3 stykhyry from the *Octoikh*, 4 of the fathers and 3 of St. Volodymyr; *Glory*; of the fathers, *Both now*, dohmatyk of tone 5. Entrance. Prokeimen — *The Lord is King*. Paremii. At the Litia the stykhyry of the Fathers and of St. Volodymyr. At the aposticha stykhyry of the *Octoikh*, *Glory*: of the fathers, *both now:* theotokion. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of St. Volodymyr (once).

At Matins: At *God is the Lord*: Sunday tropar, Tropar of the Fathers *Glory*: of St. Volodymyr, *Both now*: theotokion. After the kathismas the sessional hymns of the Resurrection. Polyelei and Magnification of St. Volodymyr. Resurrectional evlogitaria. Hypakoe of the tone, sessionaly hymns of St. Volodymyr. Hymns of ascents and prokeimen of the tone. 6th Resurrectional Gospel, from St. Luke per. 114. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, fathers on 6, St. Volodymyr on 4; Irmoi of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and ikos of St. Volodymyr. After the 6th ode: kondak of the fathers. At the 9th ode: *More honourable*. *Holy is the Lord our God.* 6th Sunday exapostilarion, exapostilation of the Fathers, *Glory*: of St. Volodymyr, *Both now*: Theotokion. At the praises: 3 stykhyry of the *Octoikh* and 2 of the fathers, and 3 of St. Volodymyr, *Glory*: of the fathers; *Both now*: *You are most blessed*. After the great doxology: the tropar *Today salvation*. Litanies and dismissal. *Glory: both now.* 6th matinal doxasticon. 1st hour.

At the hours: Resurrectional tropar: *Glory*: of the fathers and of St. Volodymyr alternately. Kondak of the resurrectional tone, the fathers, and St. Volodymyr alternately.

At the Liturgy: At the entrance,

Tropar of the Resurrectional tone
Tropar of the Fathers
Tropar of St. Volodymyr
Kondak of the Resurrectional tone
Konkak of St. Volodymyr
Glory: Kondak of the Fathers
Both now: *O Protection of Christians* (or, if it is a temple of the Theotokos, the Kondak of the temple)

Prokeimen of the Fathers and of St. Volodymyr. Epistle of the Fathers to the Hebrews per. 334 and of St. Volodymyr to the Galatians per. 200. Gospel of the Fathers from St. John per. 56 and of St. Volodymyr from St. John per. 35 (from the half). Communion hymns of Sunday and of St. Volodymyr.

Monday
16/**29** *7th week after Pentecost.* Hieromartyr Athenogenes, Bp. of Heracleopolis, and his ten disciples (c. 311). Martyrs Paul and two sisters, Chionia (Thea) and Alevtina (Valentina) in Palestine (308). Martyr Antiochus, physician of Sebaste (IV). Virgin-martyr Julia of Carthage (440).

Ord.: 1 Cor. 5:9-6:11; Mt. 13:54-58

Tuesday
17/**30** Great Martyr Marina (Margaret) (IV). Translation of the relics of St. Lazarus, monk of Mt. Galesion near Ephesus (1054).

Ord.: 1 Cor. 6:20-7:12; Mt. 14:1-13

Wednesday
18/**31** Martyr Emilian (363). Ven. Pambo, hermit of Egypt (386). Martyr Hyacinth of Amastris (IV). *Ven. John the Long-suffering, of the Near Kyivan Caves (1160). Ven. Pambo, recluse, of the Kyivan Caves (XIII).*
Fast day

Ord.: 1 Cor. 7:12-24; Mt. 14:35-15:11

August 2019 (NS)

Thursday
19/**1.VIII** Ven. Macrina, sister of St. Basil the Great (380). Ven. Dius, Abbot of Antioch (c. 430). *Ven. Paisius of the Kyivan Caves (XIV).* Blessed Stephen Lazarevich, king of Serbia (1427), and his mother St. Eugenia (1405). Uncovering of the relics of St. Seraphim of Sarov(1903).

Ord.: 1 Cor. 7:24-35; Mt. 15:12-21 *(For Thursday);* 1 Cor. 7:35-8:7; Mt. 15:29-31 *[for Friday]*

Friday
20/**2.VIII** **Holy Glorious Prophet Elijah (c. 9th century B.C.).** Priest Demetrius Klepinine (1944), George Skobtsov (1944) and Nun Maria (Skobtsova) (1945) of Paris. Uncovering of the relics of St. Athanasius of Brest (1649). *Fast day, wine and oil allowed*

Vespers: **1)** 1 Kings 17:1-23; **2)** 1 Kings 18:1, 17-40, 42, 44-46, 19:1-16; **3)** 1 Kings 19:19-21; 2 Kings 2:1, 6-14.
Matins: Lk. 4:22-30.
Liturgy: Prophet: James 5:10-20; Lk. 4:22-30.

Saturday
21/**3.VIII** Prophet Ezekiel (VI c. B.C.). Ven. Simeon, Fool-for-Christ, and St. John, his fellow faster (c. 590). *Ven. Onuphrius, the silent, and Onesimus, recluse, of the Near Kyivan Caves (XII-XIII).* Martyr Victor of Marseille (c. 588).

Ord.: Rm. 12:1-3; Mt. 10:37-11:1

Sunday
22/**4.VIII** **7th Sunday after Pentecost. Tone 6. Holy Myrrh-bearer and Equal-to-the-Apostles Mary Magdalene (I).** Translation of the relics (404) of Hieromartyr Phocas, bp. of Sinope (117). Virgin-martyr Marcella of Chios (c. 1500). Ven. Cornelius of Pereyaslav (1693).

Matins: G7 - Jn. 20:1-10
Liturgy: Rm. 15:1-7; Mt. 9:27-35

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the *Octoikh* , 2 for the equal-to-the-apostles and 2 for the hieromartyr; *Glory*; for the equal-to-the-apostles, *Both now*, dohmatyk – *Who would not call thee blest*. Entrance. Prokeimen — *The Lord is King*. At the aposticha stykhyry of the *Octoikh*, *Glory:* for the equal-to-the-apostles, *Both now:* theotokion. After the Song of Simeon (if a vigil is

served) *Rejoice, O virgin Theotokos* (thrice), but if vespers is served alone we sing the Tropar of the tone of the week, *Glory:* tropar for the equal-to-the-apostles in tone 1, *Both now:* Resurrectional Theotokion in tone 1.

At Matins: At *God is the Lord*: Sunday tropar, tropar for the equal-to-the-apostles, *Glory*: tropar of the hieromartyr; *Both now*: Theotokion. After the kathismas the sessional hymns of the Resurrection. Polyeleos. Resurrectional Evlogitaria. Hypakoe, sessional hyms from the menaion, hymns of ascents and prokeimen of the tone. 7th Resurrectional Gospel, from St. John per. 63. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, equal-to-the-apostles on 4, hieromartyr on 4; irmoi of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: Kondaks, ikoses, and sessional hymns of the saints. After the 6th ode: Resurrectional kondak and ikos. At the 9th ode: *More honourable*. *Holy is the Lord our God.* 7th Sunday exapostilarion, exapostilarion of the equal-to-the-apostles *Glory*: exapostilarion of the hieromartyr, *Both now*: theotokion of the 7th exapostilarion. At the praises: 8 stykhyry of the *Octoikh*, *Glory*: 7th matinal doxasticon; *Both now*: *You are most blessed*. After the great doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: for the equal-to-the-apostles and the hieromartyr alternately. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen & Alleluia of the tone. Epistle to the Romans per. 116. Gospel from St. Matthew, per. 33. Communion hymn of Sunday.

Monday
23/**5.VIII** *8th week after Pentecost. Pochayiv Icon of the Most Holy Mother of God (1675)*. Martyrs Trophimus, Theolphilus and 13 others (284-305). Hieromartyr Apollinaris, bishop of Ravenna (75). Righteous Hannah, mother of the Prophet Samuel.

Liturgy: 1 Cor. 9:13-18; Mt. 16:1-6 *(Ord.);* Phil. 2:5-11; Lk. 10:38-42, 11:27-28 *(Theotokos)*

Tuesday
24/**6.VIII** *Holy Princes and Passion-bearers Boris and Hlib, in holy baptism Roman and David (1015).* Martyr Christina (c. 300). *Ven. Policarp, Archmandrite of the Kyivan Caves Monastery (1182).*

Liturgy: 1 Cor. 10:5-12; Mt. 16:6-12 *(Ord.)*; Rm. 8:28-39; Jn. 15:17—16:2 *(Passion-bearers).*

Wednesday
25/**7.VIII** **The Dormition of the Righteous Anna, mother of the Most Holy Theotokos.** Holy Women Olympias the deaconess and Eupraxia the virgin (413). Commemoration of the Holy 165 Fathers of the Fifth Ecumenical Council (553).
Fast day, wine and oil allowed

Liturgy: 1 Cor. 10:12-22; Mt. 16:20-24 *(Ord.)*; Gal. 4:22-31; Lk. 8:16-21 *(Saint)*.

Thursday
26/**8.VIII** Hieromartyrs Hermolaus, Hermippus and Hermocrates, presbyters of Nicomedia (c. 305). Nun-martyr Parascevia of Rome (II). *Ven. Moses the Hungarian, of the Near Kyivan Caves (c. 1043).*

Ord.: 1 Cor. 10:28-11:7; Mt. 16:24-28

Friday
27/**9.VIII** **Holy Great Martyr and Healer Panteleimon (305).** Ven. Anthusa the Abbess and 90 of her sisters (759). St. Clement of Ochrid, bp. of Greater Macedonia (916), and Sts. Angelar (X), Gorazd (896), Nahum of Ochrid (910), and Sabbas (X), disciples of Sts. Cyril and Methodius.
Fast day, wine and oil allowed

Ord.: 1 Cor. 11:8-22; Mt. 17:10-18 *(Ord.);* 2 Tim. 2:1-10; Jn. 15:17—16:2 *(Great-martyr)*.

Saturday
28/**10.VIII** Holy Apostles of the Seventy and Deacons: Prochorus, Nicanor, Timon and Parmenas (I). Martyr Julian of Dalmatia (II). Martyr Eustathius the Soldier of Ancyra (316). Martyr Acacius of Apamea (321). St. Paul of Mt. Athos (820). *Ven. Moses, Wonderworker, of the Kyivan Caves (XIII-XIV).* St. Irene Chrysovolantou (912). New Hieromartyr Ignatius of Jablechna (Kholm and Pidlassia) (1942).

Ord.: Rm. 13:1-10; Mt. 12:30-37

Sunday
29/**11.VIII** **8th Sunday after Pentecost. Tone 7.** Martyr Callinicus of Gangra (III-IV). Virgin-martyr Seraphima of Antioch (II). St. Constantine (ca. 1240) and Cosmas, of Stara Rus (XIII). Martyr Theodota and her three sons in Bithynia (304). Martyr Eustathius of Mtskheta in Georgia (589).

Matins: G8 - Jn. 20:11-18
Liturgy: 1 Cor. 1:10-18; Mt. 14:14-22

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the *Octoikh* and 3 of the saint; *Glory*; *Both now*, dohmatyk of tone 7. Entrance. Prokeimen — *The Lord is King*. At the aposticha stykhyry of the *Octoikh*. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice), but if vespers is served alone we sing the Tropar of the tone of the week, *Glory:* tropar for saint in tone 4, *Both now:* Resurrectional Theotokion in tone 4.

At Matins: At *God is the Lord*: Sunday tropar (twice), *Glory*: of the saint, *Both now*: theotokion. After the kathismas the sessional hymns of the Resurrection. Resurrectional evlogitaria. Hypakoe, hymns of ascents and prokeimen of the tone. 8th Resurrectional Gospel, from St. John per. 64. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 3, Theotokos on 3, saint on 4; Irmoi of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and ikos of the saint. After the 6th ode: Sunday kondak and ikos. At the 9th ode: *More honourable*. *Holy is the Lord our God.* 8th Sunday exapostilarion *Glory*: of the saint, *Both now*: Theotokion. At the praises: 8 stykhyry of the *Octoikh, Glory*: 8th matinal doxasticon; *Both now*: *You are most blessed*. After the great doxology: the tropar *Today salvation*. Litanies and dismissal. *Glory: both now.* 1st hour.

At the hours: Resurrectional tropar: *Glory*: of the saint. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen and Alleluia of the tone. Epistle to the Corinthians per. 124. Gospel from St. Matthew, per. 58. Communion hymn of Sunday.

Monday
30/**12.VIII** *9th week after Pentecost.* Apostles of the Seventy: Silas and Silvanus (I), and with them Apostles Crescens, Epenetus, and Andronicus. Hieromartyrs Polychronius, bp. of Babylon, priests Parmenius, Helimenas and Chrysotelus, deacons Luke and Mocius; Martyrs Abdon and Sennen the princes of Persia, Maximus and Olympius (251). Hieromartyr Valentine, bp. of Terni in Italy (273), and Martyrs Proculus, Ephebus, Apollonius, and Abundius, youths. Martyr John the Soldier at Constantinople (IV).

Ord.: 1 Cor. 11:31-12:6; Mt. 18:1-11

Tuesday
31/**13.VIII** Forefeast of the Procession of the Honourable and Life-giving Cross of the Lord. Righteous Eudocimus of Cappadocia (IX). Martyr Julitta at Caesarea (304). Righteous Joseph of Arimathea (I).

Ord.: 1 Cor. 12:12-36; Mt. 18:18-22, 19:1,2,13-15 *(for Tuesday);* 1 Cor. 13:4-14:5; Mt. 20:1-16 *(for Wednesday)*

Wednesday
1/**14** **Procession of the Honourable Wood of the Life-giving Cross of the Lord** (first feast of the Saviour). Holy seven Maccabean Martyrs: Abimus, Antonius, Gurias, Eleazar, Eusebonus, Alimus and Marcellus, their mother Solomonia and their teacher Eleazar (166 B.C.). Nine Martyrs of Perge in Pamphylia: Leontius, Attius, Alexander, Cindeus, Minsitheus, Cyriacus, Mineon, Catanus, and Eucleus (III). *Commemoration of the Baptism of Rus'-Ukraine (988).*
Dormition Fast

Beginning of the Dormition Fast

At Liturgy: 1 Cor. 1:18-24; Jn. 19:6-11, 13-20, 25-28, 30-35 (for the Cross); Heb. 11:33 – 12:2; Mt. 10:32-33, 36-38, 19: 27-30 (for the Martyrs).
Blessing of water: Heb. 2:11-18; Jn. 5:1-4.

The service is conducted according to the *Octoikh* and *Menaion*. Before vespers the precious Cross is transferred from the table of oblation to the holy table (refer to the third Sunday of the Great Fast), if matins is served in the evening. If matins is served in the morning the Cross is transferred after vespers.

At Daily Vespers: The usual kathisma. At *Lord, I have cried*: 3 stykhyry of the Cross and 3 of the martyrs; *Glory:* of the martyrs; *Both now*, of the Cross. No Entrance. Prokeimen of the day. The aposticha of the *Octoikh*, *Glory: The souls of the righteous*, *both now:* of the Cross. After the song of Symeon: tropar of the martyrs: *Glory: both now. O Lord, save Thy people.* Litany and dismissal.

At Matins: at *God is the Lord*: tropar of the Cross (twice), *Glory*: of the martyrs, *Both now*: of the Cross. After the kathismas the sessional hymns of the *Octoikh*. Psalm 50. Canons: of the *Octoikh* with its irmos on 4, of the Cross on 6 and of the martyrs on 4; irmoi of the *Octoikh*, katavasia of the exaltation – *A Cross did Moses inscribe*. After the 3rd ode: kondak of the martyrs. After the 6th ode: kondak of the Cross. At the 9th ode: *More honourable*. Exapostilarion of the *Octoikh*, *Glory*: of the martyrs, *Both now*: of the Cross. At the praises: 3 stykhyry of the Cross, 3 of the martyrs *Glory*: of the martyrs; *Both now*: of the Cross. After the Great Doxology the trisagion is sung according to the funeral melody, and the Cross is brought out according to the order used on the third Sunday of the Great Fast. During the veneration of the Cross the same stykhyry are sung as during the Sunday of the Holy Cross. Litanies and dismissal. 1st hour.

At the hours: Tropar of the Cross: *Glory*: of the martyrs. Kondaks of the Cross and martyrs alternately.

At the Liturgy: At the entrance, the tropar of the Cross and of the martyrs, *Glory:* kondak of the martyrs, *both now:* kondak of the Cross. Prokeimen – *Save, O God, Thy people;* and *In the saints.* Epistle to the Corinthians per. 125, and to the Hebrews per. 330. Gospel from St. John, per. 60 and from St. Matthew, per. 38. Communion hymn – *Show us the light of Thy face, O Lord,* and *Rejoice in the Lord, you righteous.*

After Liturgy the Small Blessing of Waters is served according to the Book of Needs or the *Menaion*. After this, in accordance with the Ukrainian custom, we bless poppies and herbs.

The Cross is brought back into the Altar before the beginning of vespers. The priest in a phelon censes the Cross, and to the singing of the tropar and kondak of the Cross carries it into the altar through the Royal Doors preceded by candlebearers, places it on the Holy Table and again censes it.

Thursday
2/**15** Translation of the Relics of the Protomartyr and Archdeacon Stephen from Jerusalem to Constantinople (c. 428) and the finding of the Relics of the Righteous Nicodemus, Gamaliel and Abibas. Hieromartyr Stephen, pope of Rome and companions (257). St. Basil the Fool for Christ (1552).
Dormition fast

Liturgy: 1 Cor. 14:6-19; Mt. 20:17-28 *(Ord.);* Acts 6:8—7:5, 47-60; Mt. 21:33-42 *(Archdeacon)*.

Friday
3/**16** Ven. Isaac, Dalmatus and Faustus (IV-V). Holy Myrrhbearer Salome. St. Cosmas, eunuch of Palestine (VI). St. Anthony the Roman (1147).

Ord.: 1 Cor. 14:26-40; Mt. 21:12-14, 17-20

Saturday
4/**17** Holy Seven Youths ("the Seven Sleepers") of Ephesus: Maximilian, Jamblicus, Martinian, John, Dionysius, Exacustodian and Antoninus (250; 408-450). Martyr Eudocia of Persia (362). Martyr Eleutherius of Constantinople (IV).
Dormition fast, wine and oil allowed

Ord.: Rm. 14:6-9; Mt. 15:32-39

Sunday
5/**18** **9th Sunday after Pentecost. Tone 8. Forefeast of the Transfiguration.** Martyr Eusignius of Antioch (362). Hieromartyrs Antherus (236) and Fabian (250), popes of Rome. Martyrs Cantidius, Cantidian and Sibelius

of Egypt. Martyr Pontius at Cimella in Gaul (257). St. Oswald, King and Martyr of Northumbry (642). Righteous Nona, mother of St. Gregory the Theologian (374).
Dormition fast, wine and oil allowed

Matins: G9 - Jn. 20:19-31
Liturgy: 1 Cor. 3:9-17; Mt. 14:22-34

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the *Octoikh,* 3 of the forefeast and 3 of the saint; *Glory*; of the forefeast, *Both now*, dohmatyk of tone 8. Entrance. Prokeimen — *The Lord is King*. At the aposticha stykhyry of the *Octoikh, Glory: both now.* Of the forefeast. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (twice), and the tropar of the forefeast (once); but if vespers is served alone we sing the tropar of the tone of the week, *Glory:* tropar for saint, *Both now:* tropar of the forefeast in tone 4.

At Matins: At *God is the Lord*: Sunday tropar (twice), *Glory*: *Both now*: tropar of the forefeast. After the kathismas the sessional hymns of the Resurrection. Resurrectional evlogitaria. Hypakoe, hymns of ascents and prokeimen of the tone. 9th Resurrectional Gospel, from St. John per. 65. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, forefeast on 4 and saint on 4; Irmoi of the resurrectional canon. Katavasia of the Exaltation. After the 3rd ode: kondak of the forefeast, sessional hymns of the saint and the forefeast. After the 6th ode: Sunday kondak and ikos. At the 9th ode: *More honourable*. *Holy is the Lord our God.* 9th Sunday exapostilarion *Glory*: *Both now*: of the forefeast. At the praises: 4 stykhyry of the *Octoikh,* and 4 of the forefeast, *Glory*: 9th matinal doxasticon; *Both now*: *You are most blessed*. After the great doxology: the tropar *Having arisen*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional tropar: *Glory*: of the forefeast. Kondak of the resurrectional tone and forefeast alternately.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Tropar of the forefeast
Glory: Sunday Kondak
Both Now: Kondak of the forefeast

In a temple of the Theotokos:

Sunday tropar
Tropar of the forefeast
Tropar of the temple
Glory: Sunday Kondak
Both Now: Kondak of the forefeast

In the temple of a saint:

Sunday tropar
Tropar of the forefeast
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both Now: Kondak of the forefeast

Prokeimen and Alleluia of the tone. Epistle to the Corinthians per. 128. Gospel from St. Matthew, per. 59. Communion hymn of Sunday.

From this day till the leavetaking of the Dormition (inclusive) the daily services are conducted exclusively from the Menaion.

Monday
6/**19** **The Holy Transfiguration of our Lord and Saviour Jesus Christ** (second feast of the Saviour). *St. Theoctist, Bp. of Chernihiv (1123).*
Fast day, fish, wine, and oil allowed.

At Vespers: 1) Ex. 24:12-18; 2) Ex. 33:11-23, 34:4-6, 8; 3) 1 Kings 19:3-9, 11-13, 15-16.
At Matins: Lk. 9:28-36.
At Liturgy: 2 Pet. 1:10-19; Mt. 17:1-9

At Great Vespers. We sing *Blessed is the man*. At *Lord, I have cried* 8 stykhyry of the feast, *Glory: both now:* of the feast. Prokeimen of the day. Paremii. At the Litia: stykhyry of the feast. At the aposticha: stykhyry of the feast. After the song of Symeon, at the blessing of loaves, the tropar of the feast thrice.

At Matins: at *God is the Lord:* tropar of the feast thrice. After the kathismas the sessional hymns of the feast. Polyelei and magnification. Sessional hymn of the feast. *From my youth.* Prokiemen: *Tabor and Hermon.* Gospel from St. Luke, per. 45. Psalm 50. *Glory: All creation is filled with joy; both now: the same; Have mercy on me, O God: Disclosing a little of the radiance*. Canons: both canons of the feast with their irmoi; katavasia of the Exaltation: *A Cross did Moses inscribe.* After the 3rd ode: sessional hymn. After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing *More honourable*, but the refrains of the feast. They

are sung to the irmos and the tropars. Exapostilarion of the feast. At the praises: 4 stykhyry of the feast, *Glory: both now:* of the feast. After the Great Doxology – the tropar of the feast. Litanies and dismissal of the feast – *May Christ, who was transfigured in glory on mount Tabor before His holy disciples.* 1st hour.

At the hours: tropar and kondak of the feast

At the Liturgy: Antiphons of the feast. Entrance verse *Send forth Your light. . .*" (intoned by the deacon/priest), followed by the tropar of the feast, *Glory: both now:* kondak of the feast. Prokeimen of the feast. Epistle from the second letter of St. Peter, per. 65. Gospel from St. Matthew, per. 70. In place of *It is truly worthy* we sing *Magnify, O my soul. . . Your birthgiving was undefiled. . .* (thus until the leavetaking of the feast). Communion hymn of the feast. After the prayer behind the ambon grapes and other fruit are blessed according to the order given in the Book of Needs. Dismissal of the feast.

Note: From this day until the leavetaking of the feast, during the week at matins we take the katavasia of the feast. During the entrance at Liturgy we sing *Come, let us worship. . . O Son of God, transfigured on the mountain, save us who sing to you. . .* The hymn to the Mother of God and dismissal of the feast.

Tuesday
7/**20** **Afterfeast of the Transfiguration.** Martyr Dometius of Persia and two disciples (363). Martyrs Marinus the Soldier and Asterius the Senator at Caesarea in Palestine (260). St. Hor of the Thebaid (390). Virgin Potamia of Alexandria. *Ven. Pimen, the Much-suffering, of the Near Kyivan Caves (1110). Ven. Pimen, faster, of the Kyivan Caves (1239).* St. Mercurius, of the Near Caves in Kyiv, bp. of Smolensk (1239).
Dormition fast

Ord.: 1 Cor. 15:12-19; Mt. 21:18-22 *(for Monday);* 1 Cor. 15:29-30:8; Mt. 21:23-27 *[for Tuesday]*

Wednesday
8/**21** St. Emilian the Confessor, Bp. of Cyzicus (815-820). St. Myron, bp. of Crete (350). Martyrs Eleutherius and Leonides of Constantinople, and many infants with them. *Ven. Gregory, the iconographer, of the Near Kyivan Caves (XII). St. Gregory, wonderworker of the Kyivan Caves (XIV).* St. Gregory of Sinai (1346).
Dormition fast

Ord.: 1 Cor. 16:4-12; Mt. 21:28-32

Thursday
9/**22** **Holy Apostle Matthias (c. 63).** St. Psoes of Egypt (IV). Martyr Anthony of Alexandria. Martyrs Julian, Marcian, John, James, Alexius, Demetrius, Photius, Peter, Leontius, Mary the patrician and others of Constantinople (730).
Dormition fast

Liturgy: 2 Cor. 1:1-7; Mt. 21:43-46 *(Ord.);* Acts 1:12-17, 21-26; Lk. 9:1-6 *(Apostle).*

Friday
10/**23** Holy Martyr and Archdeacon Lawrence of Rome, Hieromartyr Sixtus, Pope of Rome, and Mar-tyrs Felicissimus and Agapitus, deacons, Martyr Romanus the soldier and others (258).
Dormition fast

Ord.: 2 Cor. 1:12-20; Mt. 22:23-33

Saturday
11/**24** Martyr and Archdeacon Euplus (304). Virgin-martyr Susanna and those with her: Martyrs Gaius, Pope of Rome; Gabinus the priest, his brother and father of Susanna; Maximus, Claudius and his wife, Praepedigna, and their sons Alexander and Cutias (295). *Ven. Martyrs Theodore and Basil, whose relics are in the Near Kyivan Caves (1098). Ven. Theodore, Prince of Ostrih, in the Kyivan Caves (c. 1483).*
Dormition fast, wine and oil allowed

Ord.: Rm. 15:30-33; Mt. 17:24-18:4

Sunday
12/**25** **10th Sunday after Pentecost. Tone 1.** Martyrs Anicletus and Photius, and many with them (305-306). Hieromartyr Alexander, bp. of Colmana (III). Martyrs Pamphilus and Capito.
Dormition fast, wine and oil allowed

Matins: G10 - Jn. 21:1-14
Liturgy: 1 Cor. 4:9-16; Mt. 17:14-23

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh, 3 of the Transfiguration and 3 of the saints; *Glory*; doxasticon of the feast, *Both now*, dohmatyk of tone 1: *The universal glory*. Entrance. Prokeimen — *The Lord is King*. Aposticha from the octoikh, *Glory*; *both now:* of the Transfiguration. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the Transfiguration (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the saints, *Both now*: of the Transfiguration. After the kathismas the sessional hymns of the octoikh. Resurrectional evlogitaria. Hypakoe, gradual hymns and prokeimen of the tone. 10th Resurrectional Gospel, from St. John per. 66. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, Transfiguration on 4 and saints on 4; Katavasia of the Transfiguration: *The people of Israel.* After the 3rd ode: kondak of the feast and of the saint, sessional hymn of the saint, *Glory: both now,* of the feast. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 10th Sunday Exapostilarion *Glory*: of the saints; *Both now*: exapostilarion of the feast. At the praises: 4 stykhyry of the octoikh and 4 of the Transfiguration, *Glory*: 10th matinal doxasticon. *Both now*: *You are most blessed*. After the Great doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the feast and of the saints alternately. Kondak of the resurrectional tone and of the feast alternately.

At the Liturgy: At the entrance,

Sunday tropar
Tropar of the Feast
Glory: Sunday Kondak
Both Now: Kondak of the Feast

Prokeimen of the tone and of the feast. Epistle to the Corinthians per. 131. Gospel from St. Matthew, per. 72. In place of *It is truly worthy* we sing the hymn to the Mother of God of the feast. The Communion hymns of Sunday and of the Transfiguration.

Monday
13/**26** *11th week after Pentecost.* **Leavetaking of the Transfiguration.** Translation of the Relics of Ven. Maximus the Confessor (662). St. Tikhon, bp. of Voronezh, wonderworker of Zadonsk (1783). Martyrs Hippolytus of Rome and 18 martyrs with him, including Martyrs Concordia, Irenaeus, and Abundius (258).
Dormition fast

Ord.: 2 Cor. 2:4-15; Mt. 23:13-22

The service is the same as that of the feast, with the exception that there is no entrance or paremii at vespers nor polyelei at matins. At the Liturgy: tropar and kondak of the feast. Prokeimen, alleluia verses, hymn to the Mother of God and communion hymn of the feast. Epistle and Gospel reading of the day.

Tuesday
14/**27** **Forefeast of the Dormition.** Prophet Micah (VIII c. B.C.). *Translation of the Relics of Ven. Theodosius, Abbot of the Kyivan Caves Monastery (1091).* Hieromartyr Marcellus, bp. of Apamea (389).
Dormition fast

Ord.: 2 Cor. 2:14-3:3; Mt. 23:23-28 *(for Tuesday);* Liturgy: 2 Cor. 3:4-11; Mt. 23:29-39 *(for Wednesday)*

Wednesday
15/**28** **THE DORMITION OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER-VIRGIN MARY.** New Martyrs Priest Paul Szwajko and Presbytera Joanna (Kholm and Pidlassia) (1943).
Fast day, fish, wine, and oil allowed.

Vespers: 1) Gen. 28:10-17; 2) Ezek. 43:27-44:4; 3) Prov. 9:1-11.
Matins: Lk. 1:39-49, 56.
Liturgy: Phil. 2:5-11; Lk. 10:38-42, 11:27-28.

At Great Vespers *Blessed is the man*. At *Lord, I have cried* 8 stykhyry of the feast, *Glory: both now:* of the feast. Prokeimen of the day. Paremii. At the Litia: stykhyry of the feast. At the aposticha: stykhyry of the feast. After the Song of Symeon, at the blessing of loaves, the tropar of the feast thrice.

At Matins[15]: at *God is the Lord:* tropar of the feast thrice. After the kathismas the sessional hymns of the feast. Polyelei and magnification. Sessional hymn of the feast. *From my youth.* Prokiemen: *I will remember thy name.* Gospel from St. Luke, per. 4. Psalm 50. *Glory: Through the prayers of the Theotokos; both now: the same; Have mercy on me, O God: When the repose of thine all-pure body.*. Canons: both canons of the feast with their irmoi, katavasia – the same. After the 3rd ode: hypakoe. After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing *More honourable*, but the refrain of the feast, *Angels having beheld the Dormition*. It is sung to the irmos and the tropars. Exapostilarion of the feast. At the praises: 4 stykhyry of the feast, *Glory: both now.* of the feast. After the Great Doxology – the tropar of the feast. Litanies and dismissal. 1st hour.

At the hours: tropar and kondak of the feast

[15] As in Jerusalem, according to the custom of the Holy-Dormition Monastery of the Caves in Kyiv and many other churches in Ukraine, at the all-night vigil, during matins, the order of the funeral of the Most Holy Theotokos is served with the carrying out of the plashchanytsia of the Theotokos (similar to matins of Holy Saturday when the order for the funeral of Christ the Saviour). For the details and order of this service refer to the festal menaion.

At the Liturgy: Regular (typical) antiphons. At the entrance: tropar of the feast, *Glory: both now.* kondak of the feast. Prokeimen of the feast. Epistle to the Phillipians, per. 240. Gospel from St. Luke, per. 54. In place of *It is truly worthy* we sing *Angels having beheld the Dormition* and the irmos – *The laws of nature are overcome*. Communion hymn of the feast. After the dismissal it is customary to bless flowers and fragrant herbiage according to the order given in the book of needs.

Note: From this day until the leavetaking of the feast, during the week at matins we take the katavasia of the feast. During the entrance at Liturgy we sing *Come, let us worship. . . O Son of God, through the prayers of the Theotokos save us who sing to you. . .* The hymn to the Mother of God of the feast.

Thursday
16/**29** **Afterfeast of the Dormition.** Translation of the Image Not-made-by-hands of our Lord Jesus Christ from Edessa to Constantinople (third feast of the Saviour) (944). Martyr Diomedes the Physician of Tarsus in Cilicia (298). St. Cherimon of Egypt (IV). 33 Martyrs of Palestine.

Matins: Lk. 9:51-56, 10:22-24.
Liturgy - Image: Col. 1:12-18; Lk. 9:51-56, 10:22-24
Ord.: 2 Cor. 4:1-6; Mt. 24:13-28

Friday
17/**30** Martyr Myron of Cyzicus (250). *Ven. Alypius, the iconographer, of the Near Kyivan Caves (c. 1114).* Martyr Patroslus of Troyes (270-275). Martyrs Thyrsus, Leucius, and Coronatus with others in Bithynia (ca. 250). Martyrs Paul and Juliana of Syria (273). Martyrs Straton, Philip, Eutychian and Cyprian of Nicomedia (303).
Fast day

2 Cor. 4:13-18; Mt. 24:27-33,42-51

Saturday
18/**31** Martyrs Florus and Laurus (II). Martyrs Hermes, Serapion, and Polyaenus of Rome (II). Hieromartyr Emilian, bp. of Trebia, and Martyrs Hilarion, Dionysius, Hermippus and others (about 1,000) in Italy (ca. 300). Sts. John (674) and George (683), patriarchs of Constantinople. St. Macarius, abbot of the Peleclete (840). St. John of Rila (946).

Ord.:1 Cor. 1:3-9; Mt. 19:3-12

September 2019 (NS)

Sunday
19/**1.IX** **11th Sunday after Pentecost. Tone 2.** Martyr Andrew Stratelates, and those 2593 soldiers with him (284-305). Martyrs Timothy, Agapius, and Thecla of Palestine (304).

Matins: G11 - Jn. 21:15-25
Liturgy: 1 Cor. 9:2-12; Mt. 18:23-35

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the *Octoikh,* 3 from the feast and 3 of the saint; *Glory*; of the feast *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The aposticha of the *Octoikh, Glory: Both now:* of the feast. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and of the feast (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the saint, *Both now*: of the feast. After the kathismas the sessional hymns of the Resurrection. Resurrectional evlogitaria. Hypakoe, hymns of ascents and prokeimen of the tone. 11th Resurrectional Gospel, from St. John per. 67. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, feast on 4 and saint on 4; irmoi of the resurrectional canon. Katavasias of the Dormition. After the 3rd ode: kondaks and ikoses of the feast and of the saint, sessional hymn of the saint, *Glory: Both now:* sessional hymn of the feast. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 3rd Sunday exapostilarion, *Glory*: exapostilarion of the prophet, *Both now*: exapostilarion of the feast. At the praises: 4 stykhyry of the *Octoikh*, 4 of the feast (with their refrains), *Glory*: 11th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb.* Litanies and dismissal. 1st hour.

At the hours: Resurrectional tropar: *Glory*: of the feast and of the saint alternately. Kondak of the resurrectional tone and of the feast alternately.

At the Liturgy: At the entrance:

Sunday tropar
Tropar of the feast
Glory: Sunday Kondak
Both Now: Kondak of the feast

Prokeimen and alleluia of the tone and of the feast. Epistle to the Corinthians per. 141. Gospel from St. Matthew, per. 77. In place of *It is*

truly worthy we sing *Angels having beheld the dormition* and the irmos – *The laws of nature are overcome*. Communion hymn – *Praise the Lord*, and of the feast – *I will take the cup of salvation.*

Monday
20/**2.IX** *12th week after Pentecost.* Prophet Samuel (XI c. B.C.). Martyrs Severus, Memnon, and 37 soldiers in Thrace (304).

Ord.: 2 Cor. 5:10-15; Mk. 1:9-15

Tuesday
21/**3.IX** Holy Apostle Thaddeus of the Seventy (c. 44). Martyr Bassa and her sons Thegonius, Agapius and Pistus (305-311). St. Abramius wonderworker of Smolensk (1220). *Ven. Abramius of the Near Kyivan Caves (XII-XIII).*

Ord.: 2 Cor. 5:15-21; Mk. 1:16-22

Wednesday
22/**4.IX** Martyr Agathonicus and his companions: Martyrs Zoticus, Theoprepius, Acindynus, Severian, Zeno, and others who suffered under Maximian (305-311). St. Anthusa of Syria (298). Hieromartyr Athanasius, bp. of Tarsus and Martyrs Charesimus and Neophytus (ca. 257). Martyr Eulalia of Barcelona (303). New Hieromartyr Gorazd, bp. of Prague (1942).
Fast day

Ord.: 2 Cor. 6:11-16; Mk. 1:23-28

Thursday
23/**5.IX** **Leavetaking of the Dormition.** Martyr Lupus (c. 306). Hieromaryr Irenaeus, Bp. of Lyons (202). Martyr Victor of Marseilles (III). Sts. Eutychius (540) and Florentius (547) of Nursia. St. Callinicus, pat. of Constantinople (705).

Liturgy: 2 Cor. 7:1-10; Mk. 1:29-35 *(Ord.);* Phil. 2:5-11; Lk. 10:38-42, 11:27-28 *(Theotokos)*.

The service is the same as that of the feast, with the exception that there is no entrance or paremii at vespers nor polyelei at matins. At the Liturgy: tropar and kondak of the feast. Prokeimen, alleluia verses, hymn to the Mother of God and communion hymn of the feast. Epistle and Gospel reading of the day.

Friday
24/**6.IX** Hieromartyr Eutychius, disciple of St. John the Theologian (I). Martyr Tation at Claudiopolis (305). Translation of the relics of St. Peter, Metropolitan of Kyiv and all Rus' (1479). Virgin-martyr Cyra of Persia

(558). St. George Limniotes the confessor of Mt. Olympus (716). *Hieromartyr Maxim (Sandovich) of Lemkivschyna (1914).*
Fast day

Ord.: 2 Cor. 7:10-16; Mk. 2:18-22

Saturday
25/**7.IX** **Translation of the Relics of the Apostle Bartholomew (VI).** Holy Apostle Titus of the Seventy, Bp. of Crete (I). Sts. Varses and Eulogius (ca. 386), bps. Of Edessa and St. Protogenes, bp. of Carrhae (IV), confessors. St. Menas, Patriarch of Constantinople (536-552). Translation of Relics of St. Hilda of Whitby (680).

Liturgy: 1 Cor. 1:26-29; Mt. 20:29-34 *(Ord.);* Titus 1:1-4,2:15-3:3,12,13; Mt. 5:14-19 *(Apostle)*

From today till the leavetaking of the Exaltation at Matins, when the Great Doxology is sung, the katavasia "A Cross did Moses inscribe". The Oktoikh is used for the daily services until the pre-feast of the Nativity of the Most Holy Theotokos.

Sunday
26/**8.IX** **12th Sunday after Pentecost. Tone 3.** Martyrs Adrian and Natalia and 33 companions of Nicomedia (305-311). St. Tithoes of the Thebaid (IV), disciple of St. Pachomius the Great (IV). St. Ibestion the Confessor. Feast of the Vladimir Icon of the Most Holy Theotokos (1395).

Matins: G1 - Mt. 28:16-20
Liturgy: 1 Cor. 15:1-11; Mt. 19:16-26

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the octoikh and 3 of the saints; *Glory*; *Both now*, dohmatik of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice); but if vespers is served alone we sing the tropar of the tone of the week, *Glory:* tropar for saints, *Both now:* Resurrectional Theotokion in the tone of the tropar of the saints.

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the saints, *Both now*: theotokion. After the Kathismas the sessional hymns of the octoikh. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 1st Resurrectional Gospel, from St. Matthew per. 116. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional on 4, stavroanastasimon on 3, Theotokos on 3, and saints on 4; Irmoi *Once in the deep.* Katavasia of the Exaltation – *A Cross did Moses inscribe*. After the 3rd ode: kondak and sessional hymn of the

saints. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 1st Sunday Exapostilarion, *Glory*: of the saints; *Both now*: theotokion of the tone. At the praises: 8 stykhyry of the octoikh, *Glory*: 1st matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the saints. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Corinthians per. 158. Gospel from St. Matthew, per. 79. The Communion hymn of Sunday.

Monday
27/**9.IX** *13th week after Pentecost.* Ven. Pimen the Great (c. 450). St. Liberius, the Confessor, pope of Rome (366). St. Hosius the confessor, Bishop of Cordova. St. Pimen of Palestine (605). *Ven. hieromartyr Kuksha and Pimen, with his disciple Nicon, of the Near Kyivan Caves (after 1114).* Great-martyr Phanourius the Newly-revealed of Rhodes.

Ord.: 2 Cor. 8:7-15; Mk. 3:6-12

Tuesday

28/**10.IX** Ven. Moses the Black (400). *Uncovering of the Relics of Ven. Job, Abbot and Wonderworker of Pochayiv. Synaxis of the Ven. Fathers of the Kyivan Caves Monastery, whose relics are in the Far Caves (of St. Theodosius).* Righteous Anna the Prophetess (I). Martyr Queen Susanna of Georgia (475). St. Theodore, prince of Ostrog (1483).

Vespers: 1) Prov. 5:15—6:3; 2) Prov. 3:1-9; 3) Prov. 4:7-15
Matins: Mt. 11:27-30
Liturgy: 2 Cor. 8:16-9:5; Mk. 3:13-19 *(Ord.);* Gal. 5:22—6:2; Mt. 4:25—5:12 *(Venerable Father)*.

Wednesday
29/**11.IX** **The Beheading of the Holy Glorious Prophet, Forerunner, St John the Baptist.** Sts. Candida (418) and Gelasia (422) of Constantinople. St. Theodora, nun, of Thessalonica (892).
Fast day, wine and oil allowed

Vespers: **1)** Is. 40:1-3, 9, 41:17-18, 45:8, 48:20-21, 54:1; **2)** Mal. 3:1-3, 5-7, 12, 18, 4:4-6; **3)** Wis. 4:7, 16-17, 19-20.
Matins: Mt. 14:1-13.
Liturgy: Acts 13:25-32; Mk. 6:14-30

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 8 stykhyry of the Forerunner, *Glory;* of the Forerunner; *Both now:* dohmatyk: *Who would not bless thee*. Entrance. Prokeimen of the day. Paremii. At the Litia: the stykhyry of the Forerunner. The aposticha of the Forerunner. After the song of Symeon at the blessing of loaves the tropar of the Forerunner (twice) and *Rejoice, O virgin Theotokos* (once).

At Matins: at *God is the Lord*: tropar of the Forerunner (twice), *Glory*: *Both now*: Theotokion of tone 2: *Above understanding*. After the kathismas the sessional hymns of the Forerunner. Polyelei and magnification. After the small litany the sessional hymn of the Forerunner. *From my youth*. Prokeimen – *Precious in the sight of the Lord.* Gospel, from St. Mattjew per. 57. Psalm 50. *Glory: Through the prayers of the prophet, forerunner and Baptist John. Both now: Through the prayers of the Theotokos: Have mercy on me, O God;* stykhyra – *The disciple of the most-wicked devil.* Canons of the Forerunner: katavasia of the Exaltation. After the 3rd ode: the sessional hymn. After the 6th ode: kondak and ikos. At the 9th ode: *More honourable*. Exapostilarion of the Forerunner. At the praises: 4 stykhyry of the Forerunner, *Glory*: of the Forerunner; *Both now*: *O Theotokos you are the true vine*. After the Great Doxology: the tropar of the Forerunner. *Glory: both now. Above understanding.* 1st hour.

At the hours: Tropar and kondak of the Forerunner.

At the Liturgy: At the entrance, tropar of the temple of the Lord or the Theotokos; tropar of the Forerunner; *Glory:* kondak of the Forerunner; *both now:* kondak of the temple of the Lord or the Theotokos or *Protection of Christians* (if it is a temple dedicated to a saint the saint's tropar and kondak are not sung). Prokeimen in tone 7: *The righteous man shall rejoice in the Lord.* Epistle from Acts per. 33. Gospel from St. Mark, per. 24. Communion hymn – *The righteous man shall be in everlasting remembrance*.

Thursday
30/**12.IX** Sts. Alexander (340), John (595), and Paul the New (784), patriarchs of Constantinople. St. Christopher of Palestine (VI).

Ord.: 2 Cor. 9:12-10:7; Mk. 3:20-27 *(for Wednesday)*; 2 Cor. 10:7-18; Mk. 3:28-35 *[for Thursday]*

Friday
31/**13.IX** The Deposition of the Cincture (Sash) of the Most Holy Theotokos (395-408). Hieromartyr Cyprian, Bp. of Carthage (258). St. Gennadius, pat. of Constantinople (471). *St. John, Metropolitan of Kyiv (1089).* St. Aidan, Bp. of Lindisfarne (651).
Fast day

Ord.: 2 Cor. 11:5-21; Mk. 4:1-9 *(for Friday);* 1 Cor. 2:6-9; Mt. 22:15-22 *(for Saturday)*

Saturday
1/**14** **Ecclesiastical New Year (Indiction)**. Ven. Simeon Stylites (459) and his mother, Ven. Martha (428). Righteous Joshua the son of Nun (1400 B.C.). Martyrs Callista and her brothers Evodus and Hermogenes, at Nicomedia (309). Martyr Aeithalas of Persia (380). Holy 40 Women Martyrs and Martyr Ammon the deacon, their teacher at Heraclea in Thrace (321-3). Day of thanksgiving to the Creator for the great gift of creation and of prayer for its protection (decision of the Ecumenical Patriarchate, 1989).

At Vespers: 1) Is. 61:1-9; 2) Lev. 26:3-12, 14-17, 19-24; 3) Wis. 4:7-15.
At Liturgy: 1 Tim. 2:1-6; Lk. 4:16-22 (Indiction); Col. 3:12-16; Mt. 11:27-30 (Venerable Father).

The service is taken entirely from the *Menaion*. At Vespers: entrance and paremii. At Matins: we do not sing the polyelei, but the great doxology is sung. After the Liturgy we serve the new year's Moleben'.

Sunday
2/**15** **13th Sunday after Pentecost. Tone 4**. Martyr Mamas (275) and his parents, Theodotus and Rufina (III). St. John the Faster, Patriarch of Constantinople (595). *Ven. Anthony (1073) and Theodosius (1074) of the*

Kyivan Caves.

Matins: G2 – Mk. 16: 1 - 8
Liturgy: 1 Cor. 16:13-24; Mt. 21:33-42 *(Ord.)*;

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the octoikh and 3 of the saint; *Glory*; *Both now*, dohmatik of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice); but if vespers is served alone we sing the tropar of the tone of the week, *Glory:* tropar for saint, *Both now:* Resurrectional Theotokion in the tone of the tropar of the saints.

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the saint, *Both now*: theotokion. After the Kathismas the sessional hymns of the octoikh. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 2nd Resurrectional Gospel, from St. Mark per. 70. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional on 4, stavroanastasimon on 3, Theotokos on 3, and saint on 4; Irmoi *Once in the deep.* Katavasia of the Exaltation – *A Cross did Moses inscribe*. After the 3rd ode: kondak and sessional hymn of the saint. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 2nd Sunday Exapostilarion, *Glory*: of the saint; *Both now*: theotokion of the tone. At the praises: 8 stykhyry of the octoikh, *Glory*: 2nd matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having arisen*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the saint. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Corinthians per. 166. Gospel from St. Matthew, per. 87. The Communion hymn of Sunday.

Monday
3/**16** *14th week after Pentecost.* Hieromartyr Anthimus, Bp. of Nicomedia, and those with him: Martyrs Theophilus the deacon, Dorotheos, Mardonius, Migdonius, Peter, Indes, Gorgonius, Zeno, the Virgin Domna, and Euthymius (302). St. Pheobe, deaconess (I). Hieromartyr Aristion, Bishop of Alexandria (III). Martyr Basilissa of Nicomedia (309). Ven. Theoctistus (467), fellow-faster with St. Euthymius the Great. St. Ioannicius II, first patriarch of Serbia (1349).

Ord.: 2 Cor. 12:10-19; Mk. 4:10-23

Tuesday
4/**17** Hieromartyr Babylas, Bishop of Antioch, and those with him: Martyrs Urban, Prilidian, and Epolonius, and their mother Christodula (251). Holy Prophet and God-seer Moses (1531 B.C.). Martyr Hermione, daughter of Apostle Philip the Deacon (117). Martyr Bablyas of Nicomedia, and with him 84 children (IV). Martyrs Theodore, Mianus, Julian, Kion, and Centurionus of Nicomedia.

Ord.: 2 Cor. 12:20-13:2; Mk. 4:24-34

Wednesday
5/**18** Holy Prophet Zachariah and Righteous Elizabeth, parents of St. John the Forerunner (I). Martyrs Thathuil and his sister Bebaia of Edessa (98-138). Virgin-martyr Raisa of Alexandria (308). Martyrs Urban, Theodore, Medimnus, and 77 Companions at Nicomedia (370). Martyrs Juventinus and Maximus, soldiers at Antionch (361-363). *Ven. Martyr Athanasius of Brest (1648). Martyrdom of the Holy Prince Hlib, in holy baptism David (1015).*
Fast day

Liturgy: 2 Cor. 13:3-13; Mk. 4:35-41 *(Ord.)*; Heb. 6:13-20; Mt. 23:29-30:9 *(Prophet)*.

Thursday
6/**19** Commemoration of the Miracle of the Archangel Michael at Colossae

(IV). Martyr Romulus and the 11,000 with him in Armenia (II). Martyrs Cyriacus, Faustus, Abibus, and 11 others at Alexandria (250). Hieromartyr Cyril, Bishop of Gortyna (III-IV). St. Archippus of Hierapolis (IV). St. David of Hermopolis in Egypt (VI).

Liturgy: Gal. 1:1-10, 20:2-5; Mk. 5:1-20 *(Ord.)*; Heb. 2:2-10; Lk. 10:16-21 *(Archangel)*.

Friday
7/**20** **Forefeast of the Nativity of the Theotokos.** Martyr Sozon (c. 304). Apostles Evodus (66) and Onesiphorus (67) of the Seventy. Martyr Eupsychius of Caesarea in Cappadocia (II). St. Luke, abbot of the monastery of the Deep Stream (X). *Ven. Martyr Macarius of Kaniv, Archmandrite of Ovruch, of Pereyaslav (1678).*
Fast day

Liturgy: Gal. 2:6-10; Mk. 5:22-24,35:6-1 *(for Friday);* 1 Cor. 4:1-5; Mt. 23:1-12 *(for Saturday)*

From this day until the leavetaking of the Exaltation (inclusive) the Oktoikh is not used during the week.

Saturday
8/**21** **THE NATIVITY OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER-VIRGIN MARY.**

Vespers: 1) Gen. 28:10-17; 2) Ez. 43:27-44:4; 3) Prov. 9:1-11.
Matins: Lk. 1:39-49, 56.
Liturgy: Phil. 2:5-11; Lk. 10:38-42,11:27,28

At Great Vespers *Blessed is the man*. At *Lord, I have cried* 8 stykhyry of the feast, *Glory: both now:* 1st stykhyra, *Today God, Who resteth on the noetic thrones*. Prokeimen of the day. Paremii. At the Litia: stykhyry of the feast. At the aposticha: stykhyry of the feast. After the song of Symeon, at the blessing of loaves, the tropar of the feast thrice.

At Matins: at *God is the Lord:* tropar of the feast thrice. After the kathismas the sessional hymns of the feast. Polyelei and magnification. Sessional hymn of the feast. *From my youth.* Prokiemen: *I will remember thy name.* Gospel from St. Luke, per. 4. Psalm 50. *Glory: Through the prayers of the Theotokos; both now: the same; Have mercy on me, O God:* stykhyra of the feast. Canons: both canons of the feast with their irmoi, katavasia of the Exaltation. After the 3rd ode: sessional hymn of the feast. After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing *More honourable*, but the refrain of the feast, *Magnify, O my soul, the most glorious nativity of the Mother of God*. Exapostilarion of the feast.

At the praises: 4 stykhyry of the feast, *Glory: both now:* of the feast. After the great doxology – the tropar of the feast. Litanies and dismissal. 1st hour.

At the hours: tropar and kondak of the feast

At the Liturgy: Regular (typical) antiphons. At the entrance: tropar of the feast, *Glory: both now:* kondak of the feast. Prokeimen of the feast. Epistle to the Phillipians, per. 240. Gospel from St. Luke, per. 54. In place of *It is truly worthy* we sing the refrain *Magnify, O my soul, the most glorious nativity of the Mother of God:* and the irmos *Virginity is foreign to mothers.* Communion hymn of the feast.

Note: From this day until the leavetaking of the feast, during the week at Liturgy, after the entrance we sing *Come, let us worship. . . O Son of God, through the prayers of the Theotokos save us who sing to you. . .* and in place of *It is truly worthy* we sing the hymn to the Mother of God of the feast.

Sunday
9/**22** **14th Sunday after Pentecost. Tone 5. Sunday before the Exaltation of the Holy Cross.** Holy and Righteous Ancestors of God, Joachim and Anna. Martyr Severian (320). Commemoration of the Third Ecumenical Council (431). St. Theophanes the Confessor and Faster of Mt. Diabenos (299). Uncovering and glorification of St. Theodosius, Archbishop of Chernihiv (1896).

Matins: G3 – Mk. 16: 9-20
Liturgy: Gal. 6:11-18; Jn. 3:13-17 *(Sunday before the Exaltation)*; 2 Cor. 1:21-2:4; Mt. 22:1-14 *(Ord.)*

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 3 stykhyry from the *Octoikh*, 3 of the feast and 4 of the saints; *Glory*; of the feast *Both now*, dohmatyk – *O pure Theotokos*. Entrance. Prokeimen — *The Lord is King*. Aposticha of the *Octoikh*, *Glory*; *Both now*, of the feast. After the song of Symeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the feast (once).

At Matins: at *God is the Lord*: Tropar of the tone (twice) *Glory*: of the saints, *Both now*: of the feast. After the kathismas the sessional hymns of the *Octoikh*. Resurrectional evlogitaria. Hypakoe, hymns of ascents and prokeimen of the tone. 3rd Resurrectional Gospel, from St. Mark per. 71. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, of the feast on 4 and saints on 4. Irmoi of the resurrectional canon. Katavasia of the Exaltation. After the 3rd ode: kondaks and sessional hymns of the feast and the saints. After the

6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 3rd Sunday exapostilarion, *Glory*: of the saints, *Both now*: of the feast. At the praises: 4 stykhyry of the *Octoikh*, 4 of the feast, *Glory*: 3rd matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the feast and of the saints alternately. Kondak of the resurrectional tone and of the feast alternately.

At the Liturgy: At the entrance,

In a temple of the Lord or the Theotokos:

Sunday Tropar
Tropar of the Feast
Glory: Sunday Kondak
Both Now: Kondak of the Feast

In the temple of a saint:

Sunday Tropar
Tropar of the Feast
Tropar of the Temple
Sunday Kondak
Glory: Kondak of the Temple
Both Now: Kondak of the Feast

Prokiemen of the Sunday before the Exaltation, *O Lord, Save Your people* and of the saints. Epistle to the Galatians per. 215 and to the Corinthians per. 170. Gospel from St. John per. 9 and St. Matthew, per. 89. In place of *It is truly worthy* we sing the refrain and hymn to the Mother of God of the feast. Communion hymn of Sunday – *Praise the Lord* and of the saints.

Monday
10/**23** *15th week after Pentecost.* Martyrs Menodora, Metrodora and Nymphodora (305-311). Holy Apostles Apelles, Lucius, and Clement of the Seventy. St. Pulcheria the Empress (453). Martyr Barypsabas in Dalmatia (II). Sts. Peter (826) and Paul (IX), bps. of Nicea. *Ven. Paul the Obedient, of the Kyivan Caves (XIII-XIV).*

Ord.: Gal. 2:1-16; Mk. 5:24-34

Tuesday
11/**24** Ven. Theodora of Alexandria (474-491). Martyrs Demetrius, his wife Euanthia, and ther son Demetrian at Skepsis on the Hellespont (I). Martrys Diodorus, Didymus, and Diomedes of Laodicea (362-364). St.

Euphrosynus the Cook of Alexandria (IX). Ven. Silouan the Athonite (1938).

Ord.: Gal. 2:21-3:7; Mk. 6:1-7

Wednesday
12/**25** **Leavetaking of the Nativity of the Theotokos**. Hieromartyr Autonomus, Bp. in Italy (313). St. Coronatus, bp. of Nicomedia (2490259). Martyr Julian of Galatia, and 40 martyrs with him (IV). Martyr Theodore of Alexandria (606).
Fast day, wine and oil allowed

Ord.: Gal. 3:15-22; Mk. 6:7-13

The service is the same as that of the feast, with the exception that there is no entrance or paremii at vespers nor polyelei at matins. At the Liturgy: tropar and kondak of the feast. Prokeimen, alleluia verses, hymn to the Mother of God and communion hymn of the feast. Epistle and Gospel reading of the day.

Thursday
13/**26** **Forefeast of the Exaltation of the Cross.** Commemoration of the Founding of the Church of the Resurrection (Holy Sepulchre) at Jerusalem (IV). Hieromartyr Cornelius the Centurian (I). Martyr Straton of Nicomedia in Bithynia (III). Martys Cronides, Leontius, and Serapion of Alexandria (307). Martyr Seleucus of Galatia (320). Martys Elias, Zoticus, Lucian, Valerian, Macrobius, and Gordian at Tomi in Moesia (320). Great-martyr Ketevan, queen of Kakheti, Georgia (1624).

Ord.: Gal. 3:23-4:5; Mk. 6:30-45 *(for Thursday)*; Gal. 4:8-21; Mk. 6:45-53 *[for Friday]*

Friday
14/**27** **THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS.** Repose of St. John Chrysostom, Archbishop of Constantinople (407).
Fast day, wine and oil allowed.

Vespers: 1) Ex. 15:22-27, 16:1-2; 2) Prov. 3:11-18; 3) Is. 60:11-16.
Matins: Jn. 12:28-36.
Liturgy: 1 Cor. 1:18-24; Jn. 19:6-11, 13-20, 25-28, 30-35.

Before Vespers the priest in a phelon goes to the table of oblation where the precious cross, decorated with basil (or other flowers) has been prepared and rests on a tray, covered with an aer. The Royal doors and curtain are closed. The priest: *Blessed is our God*. Deacon or reader in the

altar: *Amen*, Trisagion, and after the *Lord's prayer — Amen. O Lord, save Your people. . ., Glory: Both now, O Christ God. . ..* During the singing the priest censes the Cross, and after the exclamation he bows, places the Cross upon his head and transfers it to the Holy Table, preceded by candlebearers. He places it where the Gospel (which has been placed up-right between the antimension and the tabernacle in advance) normally rests. After this the curtain and Royal doors are opened and the vigil begins.

At Great Vespers *Blessed is the man*. At *Lord, I have cried* 8 stykhyry of the feast, *Glory: Both now* of the feast. The prokeimen of the day. 3 paremii. At the Litia the stykhyry of the feast. Aposticha of the feast. After the song of Symeon, at the blessing of loaves, the tropar of the feast thrice.

At Matins at *God is the Lord* the tropar of the feast thrice. After the kathismas the sessional hymns of the feast. Polyelei, magnification (which is sung by the clergy before the Holy Table, as the Cross rests there). Sessional hymns of the feast. *From my youth. . .* Prokeimen – *All nations have seen the salvation of our God*. Gospel of St. John, per. 42. After the Gospel *Having beheld the Resurrection of Christ* and the rest, with the verses of the feast (there is no veneration of the Gospel, nor anointing with oil). Canon of the feast day with the katavasia of the Exaltation, *A Cross did Moses inscribe*. We do not sing *More honourable*, but the refrain of the feast. Exapostilarion of the feast (the main celebrant vests fully). At the praises 4 stykhyry of the feast, *Glory: Both now* of the feast. At the great doxology the presiding priest in full vestments censes thrice around the Holy Table, during the singing of the trisagion makes three great prostrations before the Holy Table and takes up the Cross upon his head. During the final, drawn out *Holy God* (sung to the funeral melody) he carries out the Holy Cross on his head, through the north doors and comes before the Royal Doors preceded by candlebearers. After the ending of the *Holy God* the priest exclaims before the Royal Doors *Wisdom. Stand aright*. The choir sings *O Lord, save Your people* (thrice). (In Cathedrals and monasteries and where it is customarily done the exaltation of the cross takes place. The order for this is found in the *Menaion*) *Before Your Cross* is sung thrice. The stykhyra *Come, ye faithful* is sung. The priest places the Cross, decorated with basil, on the analogion. The priest and faithful, one by one, approach and venerate the Cross. The priest then anoints the faithful with the blessed oil and distributes the blessed bread. After the stykhyra the litanies and dismissal. 1st hour.

At the hours: the tropar and kondak of the feast.

At the Liturgy: Antiphons of the feast. The entrance verse (intoned by the deacon/priest) *Exult the Lord our God. . .* Tropar and kondak of the feast.

In place of the Trisagion *Before your Cross*. Prokeimen, Epistle, Alleluia, Gospel, Hymn to the Mother of God and communion verse of the feast.

Note: From today till the leavetaking of the feast during the week at Liturgy, at the entrance we sing *Come, let us worship. . . O Son of God, crucified in the flesh, save us who sing to You* and the Hymn to the Mother of God of the feast in place of *It is truly worthy*.

Saturday
15/**28** **Saturday after the Exaltation of the Holy Cross.** Great Martyr Nicetas (c. 372). Uncovering of the relics of St. Acacius the Confessor, bp. of Antioch (257). Martyrs Theodotus, Asclepiodotus, and Maximus of Adrianopolis (305-311). Martyr Porphyrius the Mime of Caesaria (361). Uncovering of the relics of the Holy Protomartyr and Archdeacon Stephen (415). St. Philotheus the Presbyter of Asia Minor (X).

Liturgy: I Cor. 1:26-29; Jn. 8:21-30 *(Saturday after the Exaltation)*; 1 Cor. 4:17-5:5; Mt. 24:1-13 *(Ord.)*

Sunday
16/**29** **15th Sunday after Pentecost. Tone 6. Afterfeast of the Exaltation of the Cross.** Great Martyr Euphemia the All-praised (304). St. Sebastiana, disciple of St. Paul the Apostle, martyred at Heraclea (86). Martyr Melitina of Marcianopolis (II). Martyrs Victor and Sosthenes at Chalcedon (304). St. Dorotheus, hermit of Egypt (IV). Martyr Ludmilla (927), grandmother of St. Wenceslaus, prince of the Czechs.

Matins: G4- Lk. 24:1-12
Liturgy: Gal. 2:16-20; Mk. 8:34-9:1 *(Sunday after Exaltation)*: 2 Cor. 4:6-15; Mt. 22:35-46 *(Ord.)*

At Great Vespers we sing "Blessed is the man". At "Lord, I have cried 3 stykyry of the Oktoikh, 3 of the feast and 4 of the saint, "Glory" of the saint, "Both now" the dohmatyk of the tone. Aposticha of the tone, "Glory" of the saint, "Both now" of the feast. After the song of Simeon "Rejoice O virgin Theotokos" twice and the tropar of the feast once.
At Matins at *"God is the Lord"* the Sunday tropar twice, *"Glory"* of the saint, *"Both now"* of the feast. After the kathismas the sessional hymns of the Oktoikh. The Resurrectional Evlogitaria. Hypakoe, gradual hymns and prokeimen of the tone. After the Gospel *"Having beheld the Resurrection of Christ"* and the rest, as usual. Canons of the Resurrection on 4, Theotokos on 2, feast on 4 and saint on 4. Katavasia of the Exaltation, *"A Cross did Moses inscribe"*. *"More honourable"*. Fourth Sunday exapostilarion, *"Glory"* of the saint, *"Both now"* of the feast. At the praises 4 stykhyry of the Oktoikh, 4 of the feast; *"Glory"* – 4th Gospel

stykhyra, *"both now" – "Most blessed are You"*. After the Great Doxology the tropar *"Having risen from the tomb".*

At the hours the tropar of the tone, *"Glory"* of the feast. The kondaks of the tone and the feast alternately.

At the Liturgy: At the entrance,

In a temple of the Lord or the Theotokos:

Sunday Tropar
Tropar of the Feast
Glory: Sunday Kondak
Both Now: Kondak of the Feast

In the temple of a saint:

Sunday Tropar
Tropar of the Feast
Tropar of the Temple
Sunday Kondak
Glory: Kondak of the Temple
Both Now: Kondak of the Feast

Prokiemen of the feast *"Exult the Lord our God".* Epistle from the Galatians per. 203, and the Corinthians per. 176. Gospel from Mark per. 37 and Matthew per. 92. In place of "It is truly worthy" *"Magnify, O my soul. . ."* and *"You are a Mystical Paradise. . .".* Communion verse of Sunday and of the feast.

Monday
17/**30**

16th week after Pentecost. Martyr Sophia and her three daughters: Faith, Hope and Love (c. 137). Martyr Theodota at Nicaea (230). 156 Martyrs of Palestine, including bishops Peleus and Nilus, Zeno the priest and the noblemen Pater-mu-thius and Elias (310).

Ord.: Gal. 4:28 – 5:10; Lk. 3:19-22

(NOTE: in accordance with the Lucan jump we begin the course readings from the Gospel of Luke on the Monday following the Sunday after the Exaltation of the Holy Cross)

October 2019 (NS)

Tuesday
18/**1.X** St. Eumenes, Bp. of Gortyna (VII). Martyr Ariadne of Phrygia (II). Martyrs Sophia and Irene of Egypt (III). St. Castor of Alexandria.

Ord.: Gal 5:11-21; Lk. 3:23-4:1

Wednesday
19/**2.X** Martyrs Trophimus, Sabbatius and Dorymedon (276). St. Zosimas, hermit of Cilicia (IV). *Holy Great-Prince and Martyr Ihor of Chernihiv and Kyiv, in holy baptism George and in monasticism Gabriel (1147).*
Fast day

Ord.: Gal 6: 2-10; Lk. 4:1-15

Thursday
20/**3.X** Great Martyr Eustathius (Eustace) Placidas, his wife Theopistes, and their children, Agapius and Theodore (c. 118). *Martyrs and confessors Michael, Prince of Chernihiv, and his counselor, Theodore, wonderworkers (1245).*

Ord.: Eph. 1:1-9; Lk. 4: 16-22

Friday
21/4**.X** **Leavetaking of the Exaltation.** Holy Apostle Quadratus of the Seventy (c. 130). Martyr Eusebius of Phoenicia (II). Hieromartyr Hypatius, bp. of Ephesus, and his priest Andrew (730). Martyr Priscus of Phrygia. Sts. Isaacius and Meletius, bps. of Cyprus. *Uncovering of the Relics of St. Demetrius, Metropolitan of Rostov (1752).*
Fast day

Ord.: Eph. 1:7-17; Lk. 4:22-30

After the dismissal of Liturgy the priest proceeds to the Cross, censes it, takes it up upon his head and carries it through the Royal doors to the singing of "O Lord, save Your people. . . Glory:both now. . . O Christ God. . .". The priest blessed the faithful with the Cross from the Royal doors, and then places the Cross on the Holy Table and censes it again from all four sides.

Saturday
22/**5.X** Hieromartyr Phocas, Bp. of Sinope (117). Prophet Jonah (IX BC). Martyr Phocas the Gardener of Sinope (320). St. Peter the Tax-collector of Constantinople (VI). St. Jonah the Presbyter (IX) father of St. Theophanes the Hymnographer and St. Theodore Graptus. *St. Theophanes the Silent,*

recluse of the Kyivan Caves.

Ord.: I Cor. 10:23-28; Lk. 4:31-36

Sunday
23/**6.X** **16th Sunday after Pentecost. Tone 7. The Conception of the Holy Prophet, Forerunner, St. John the Baptist.** Virgin-martyr Rhais of Alexandria (308). St. Xanthippa and Polyxena (109), disciples of the Apostles, at Spain. Martyrs Andrew and John and his sons Peter and Antoninus of Syracuse, martyred in Africa (886).

Matins: G5 – Lk. 24:12-35
Liturgy: II Cor 6:1-10; Lk. 5:1-11 *(Ord.)* and Gal. 4:22-31; Lk. 1:5-25 *(Forerunner).*

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the *Octoikh* and 4 of the forerunner; *Glory*; of the forerunner, *Both now*, dohmatyk of tone 7. Entrance. Prokeimen — *The Lord is King*. At the aposticha stykhyry of the *Octoikh*, *Glory:* of the forerunner, *Both now:* theotokion. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice), but if vespers is served alone we sing the Tropar of the tone of the week, *Glory:* tropar of the forerunner in tone 4, *Both now:* Resurrectional Theotokion in tone 4.

At Matins: At *God is the Lord*: Tropar of the Resurrectional tone (twice), *Glory*: tropar of the forerunner; *Both now*: Theotokion. After the kathismas the sessional hymns of the Resurrection. Polyeleos. Resurrectional Evlogitaria. Hypakoe, sessional hyms from the menaion, hymns of ascents and prokeimen of the tone. 5th Resurrectional Gospel, from St. Luke per. 113. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, of the Cross and Ressurection on 2, of the forerunner on 6; irmoi of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: Kondaks, ikoses, and sessional hymns of the forerunner. After the 6th ode: Resurrectional kondak and ikos. At the 9th ode: *More honourable*. *Holy is the Lord our God.* 5th Sunday exapostilarion, *Glory*: exapostilarion of the forerunner, *Both now*: theotokion of the 5th exapostilarion. At the praises: 4 stykhyry of the *Octoikh*, 4 of the forerunner, *Glory*: 5th matinal doxasticon; *Both now*: *You are most blessed*. After the great doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the forerunner. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen & Alleluia of the tone and of the Forerunner. Epistle to the Corinthians per. 181 *(Ord.)* and to the Galatians per. 210 (from the half) *(of the forerunner)*. Gospel from St. Luke, per. 17 *(Ord.)* and St. Luke, per. 2 *(of the forerunner)*. Communion hymn of Sunday and of the Forerunner.

Monday
24/**7.X** *17th week after Pentecost. Protomartyr* and Equal-to-the-Apostles Thecla (I). St. Coprius, monk of Palestine (530). St. Vladislav of Serbia (1239).

Ord.: Eph. 1:22 – 2:3; Lk. 4:37-44

Tuesday
25/**8.X** Ven. Euphrosyne of Alexandria (V). Monk-martyr Paphnutius and 546 companions in Egypt (III). *Ven. Dositheus of Kyiv (1776).*

Ord.: Eph. 2:19 – 3:7; Lk. 5:12-16 *(for Tuesday);* Eph. 3:8-21; Lk. 5:33-39. *(for Wednesday)*

Wednesday
26/**9.X** **Repose of the Holy Apostle and Evangelist John the Theologian (96-117).** Righteous Gideon, judge of Israel.
Fast day, fish, wine and oil allowed

Vespers: **1)** 1 Jn. 3:21-4:6; **2)** 1 Jn. 4:11-16; **3)** 1 Jn. 4:20-5:5.
Matins: Jn. 21:15-25.

Liturgy: 1 Jn. 4:12-19; Jn. 19:25-27, 21:24-25.

Thursday
27/**10.X** Martyr Callistratus and his company (49 Martyrs) (304). Apostles Mark, Aristarchus and Zeno of the Seventy (I). Martyr Epicharis (284-305). Ven. Ignatius (963-975).

Eph. 4:14-19; Lk. 6:12-19.

Friday
28/**11.X** Ven. Chariton the Confessor (c. 350). Martyrs Alexander, Alphius, Zosimas, Mark the Shepherd, Nicon, Neon, Heliodorus, and 24 others in Pisidia and Phrygia (IV). St. Wenceslaus, prince of the Czechs (935). *Synaxis of the Ven. Fathers of the Kyivan Caves Monastery, whose relics are in the Near Caves (of St. Anthony).*
Fast day

Ord.: Eph. 4:17-25; Lk. 6:17-23.

Saturday
29/**12.X** Ven. Cyriacus the Hermit (556). St. Theophanes the Merciful of Gaza. Martyrs Dada, Gabdelas and Casdoe of Persia (IV).

Ord.: I Cor. 14:20-25; Lk. 5:17-26.

Sunday
30/**13.X** **17th Sunday after Pentecost. Tone 8.** Hieromartyr Gregory the Illuminator, Bp. of Greater Armenia. Martyrs Rhipsima and Gaiana and companions, in Armenia (IV). *St. Michael, first Metropolitan of Kyiv (992).*

Matins: G6 – Lk. 24:36-53
Liturgy: II Cor. 6:16 – 7:1; Lk. 6:31-36

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the octoikh and 4 of the saint; *Glory*; of the saint, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh, *Glory*; of the saint, *Both now*, theotokion. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice); but if vespers is served alone we sing the tropar of the tone of the week, *Glory:* tropar of the saint, *Both now:* Resurrectional Theotokion in the tone of the tropar of the saint.

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the saint, *Both now*: theotokion. After the Kathismas the sessional hymns of the octoikh. Polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 6th Resurrectional Gospel, from St.

Luke per. 114. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional on 4, stavroanastasimon on 2, Theotokos on 2, and saint on 6; Irmoi of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the saint. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 6th Sunday Exapostilarion, *Glory*: of the saint; *Both now*: theotokion of the tone. At the praises: 8 stykhyry of the octoikh, *Glory*: 6th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having arisen*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the saint. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Corinthians per. 182 (from the half). Gospel from St. Luke, per. 26. The Communion hymn of Sunday.

Monday
1/**14 X.** *18th Sunday after Pentecost.* **The Protection of our Most Holy Lady the Theotokos and Ever-Virgin Mary (Pokrova).** Apostle Ananias of the Seventy (I). Ven. Roman the Melodist ("Sweet-singer") (556). Martyr Domninus of Thessalonica (IV). Miracle of the Pillar with the Robe of the Lord under it at Mtskheta (Georgia) (ca.330).

Vespers: 1) Gen. 28:10-17; 2) Ezek. 43:27-44:4; 3) Prov. 9:1-11.
Matins: Lk. 1:39-49, 56.
Liturgy: Theotokos: Heb. 9:1-7; Lk. 10:38-42, 11:27-28.

At Great Vespers *Blessed is the man*. At *Lord, I have cried* 8 stykhyry of the feast, *Glory: both now:* of the feast. Prokeimen of the day. Paremii. At the Litia: stykhyry of the feast. At the Aposticha: stykhyry of the feast. After the Song of Simeon, at the blessing of loaves, the tropar of the feast thrice.

At Matins: at *God is the Lord:* tropar of the feast thrice. After the kathismas the sessional hymns of the feast. Polyelei and magnification. Sessional hymn of the feast. *From my youth.* Prokiemen: *I will remember thy name.* Gospel from St. Luke, per. 4. Psalm 50. *Glory: Through the prayers of the Theotokos; both now: the same; Have mercy on me, O God:* stykhyra of the feast. Canon of the feast. Irmoi and katavasia – *I will open my mouth*. After the 3rd ode: sessional hymn of the feast. After the 6th ode: kondak of the feast. At the 9th ode - *More honourable*. Exapostilarion of the feast. At the praises: 4 stykhyry of the feast, *Glory:both now:* of the feast. After the Great Doxology – the tropar of the feast. Litanies and dismissal. 1st hour.

At the hours: tropar and kondak of the feast

At the Liturgy: Regular (typical) antiphons. At the entrance: tropar of the feast, *Glory:both now:* kondak of the feast. Prokeimen of the feast. Epistle to the Hebrews, per. 320. Gospel from St. Luke, per. 54. Communion hymn of the feast.

Tuesday
2/**15** Hieromartyr Cyprian, Martyr Justina and Martyr Theoctistus (305). Blessed Andrew, Fool-for-Christ (936).

Ord.: Eph. 4: 25-32; Lk. 6:24-30 *(for Monday)*; Eph. 5: 20-26; Lk.6:37-45 *(for Tuesday)*

Wednesday
3/**16** Hieromartyr Dionysius the Areopagite, Bp. of Athens and with him Hieromartrys Rusticus the priest and Eleutherius the deacon (96). St. John the Chozebite, bp. of Caesarea in Palestine (532). Blessed Hesychius the Silent of Mt. Horeb (VI). *Ven. Dionysius, recluse, of the Kyivan Caves (XV).*
Fast day

Ord.: Eph. 5:25-33; Lk. 6:46 – 7:1

Thursday
4/**17** Hieromartyr Hierotheus, Bp. of Athens (I). St. Paul the Simple (340) and St. Ammon (350) of Egypt, disciples of St. Anthony the Great. Martyrs Domnina and her daughters Bernice and Prosdoce of Syria (IV). Martyr Adauctus and his daughter St. Callisthene, of Ephesus (IV). Hieromartyr Peter of Capitolia, bp. of Bostra (715). *Holy Prince Volodymyr of Novhorod, Wonder-worker (1052). Ven. Helladius and Onesimus of the Near Kyivan Caves (XII-XIII). Ven. Ammon of the Kyivan Caves (XIII).* Martyr Stephen of Serbia (1515) and his wife, St. Elena.

Ord.: Eph. 5:33 – 6:9; Lk. 7: 17-30.

Friday
5/**18** Hieromartyr Dionysius, bp. of Alexandria (265). Martyr Charitina (304). Martyr Mamelta of Persia (344). St. Gregory (861). *Ven. Damian, the presbyter and healer (1071), Jeremiah (1070) and Matthew (1085) clairvoyants of the Near Kyivan Caves.*
Fast day

Ord.: Eph. 6:18-24; Lk. 7:31-35

Saturday
6/**19** **Holy and Apostle Thomas (I).**

Liturgy: I Cor. 15:39-45; Lk. 5:27-32 *(Ord.)*; 1 Cor. 4:9-16; Jn. 20:19-31; *(Apostle)*

Sunday
7/**20** **18th Sunday after Pentecost. Tone 1.** Martyrs Sergius and Bacchus (290-303). Hieromartyrs Julian the priest and Caesarius the deacon, at Terracina (I). Virgin-martyr Pelagia of Tarsus (287). Hieromartyr Polychronius, priest of Gamphanitus (IV). *Ven. Sergius the Obedient of the Near Kyivan Caves (c. XIII).*

Matins: G7 – Jn. 20: 1-10
Liturgy: II Cor. 9:6-11; Lk. 7:11-16

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the octoikh and 4 of the martyrs; *Glory*; of the martyrs, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh, *Glory*; of the martyrs, *Both now*, theotokion. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice); but if vespers is served alone we sing the tropar of the tone of the week, *Glory:* tropar of the martyrs, *Both now:* Resurrectional Theotokion in the tone of the tropar of the martyrs.

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the martyrs, *Both now*: theotokion. After the Kathismas the sessional hymns of the octoikh. Polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 7th Resurrectional Gospel, from St. John per. 63. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional on 4, stavroanastasimon on 2, Theotokos on 2, and of the martyrs on 6; Irmoi of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the martyrs. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 7th Sunday Exapostilarion, *Glory*: of the martyrs; *Both now*: theotokion of the tone. At the praises: 8 stykhyry of the octoikh, *Glory*: 7th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the martyrs. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Corinthians per. 188. Gospel from St. Luke, per. 30. The Communion hymn of Sunday.

Monday
8/**21** *19th week after Pentecost.* Virgin-martyr Pelagia of Antioch (303). Ven. Pelagia the Penitent (457). St. Taisia of Egypt (IV).

Ord.: Phil. 1:1-7; Lk. 7: 36-50

Tuesday
9/**22** **Holy Apostle James Alpheus (I).** Righteous Forefather Abraham and his nephew Righteous Lot (2000 B.C.). Martyrs Juventius and Maximus, soldiers at Antioch (361-363). St. Andronicus and his wife St. Athanasia of Egypt (V). St. Peter of Galatia (IX). St. Publia the confessor, deaconess of Antioch (361). Hieromartyr Dionysius (Denis) of Paris, bp. (ca. 258).

Liturgy: Phil. 1:8-14; Lk. 8: 1-3 *(Ord.);* Phil. 3:8-19; Lk. 7:31-35 *(Apostle)*

Wednesday
10/**23** Martyrs Eulampius and Eulampia and 200 Martyrs with them (303-311). Martyr Theotecnus of Antioch (III-IV). St. Bassian of Constantinople (ca.458). St. Theophilus the Confessor of Bulgaria (716). *Synaxis of the Saints of Volhynia: St. Amphilocius, Bp. of Volodymyr in Volyn (1122), Ven. Job of Pochaiv, St. Stephen, Bp. of Volodymyr in Volyn, hieromartyr Macarius, Archmandrite of Kaniv, Holy Prince Yaropolk-Peter of Volodymyr in Volyn, Holy Prince Theodore (Theodosius in monasticism) of Ostrih, Holy Princess Juliana of Olshansk.* St. Ambrose of Optina (1891).
Fast day

Ord.: Phil. 1: 12-20; Lk. 8:22-25

Thursday
11/**24** Holy Apostle Philip, one of the Seven Deacons (I). Ven. Theophanes the Confessor, Bp. of Nicaea (850). Martyr Zenaida and Philonilla of Tarsus in Cilicia (I). *Ven. Theophanes, Faster, of the Near Kyivan Caves (XII).* Ven. Kenneth, Abbot of Aghaboe (VII).

Ord.: Phil. 1: 20-27; Lk. 9:7-11

Friday
12/**25** Martyrs Probus, Tarachus, and Andronicus (304). Martyr Domnina of Anazarbus (286). St. Martin the Merciful, bp. of Tours (397). Ven. Cosmas the Hymnographer, Bp. of Majuma (787).
Fast day

Ord.: Phil. 1:27-2:4; Lk. 9:12-18

Saturday
13/**26** Martyrs Carpus, Papylus, Agathadorus and Agathonica (251). Martyr Florentius of Thessalonica (I-II). Hieromartyr Benjamin the deacon, of

Persia (ca. 424). St. Nicetas the Confessor of Paphlagonia (838). *Ven. Benjamin of the Kyivan Caves (XIV).* Great-martyr Chryse (Zlata) of Bulgaria (1795).

Ord.: I Cor. 15:58-16:3; Lk. 6:1-10

Sunday
14/**27** **19th Sunday after Pentecost. Tone 2. Sunday of the Holy Fathers of the Seventh Ecumenical Council** *(on the Sunday the closest to October 11/24)*. Martyrs Nazarius, Gervasius, Protasius and Celsus (I). Hieromartyr Silvanus of Gaza (311). St. Parasceva of Thrace (whose relics rest in Iasi, Romania) (XI). *Ven. Nicholas Sviatosha, Prince of Chernihiv and Wonderworker of the Near Kyivan Caves (1143).*

Vespers: Gen. 14:14-20; 2) Deuteronomy 1: 8 – 10, 15 – 17; 3) Deuteronomy 10: 14 – 21.
Matins: G8 – Jn. 20:11-18
Liturgy: II Cor. 11:31-12:9; Lk. 8:5-15 *(Sunday);* Heb. 13:7-16; Jn. 17:1-13 *(Fathers)*

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the *Octoikh* and 6 of the fathers; *Glory*; of the fathers, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. Paremii. At the aposticha stykhyry of the *Octoikh*, *Glory*: of the fathers, *both now:* Theotokion. After the song of Symeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the fathers once.

At Matins: At *God is the Lord*: Sunday tropar (twice), *Glory*: of the fathers, *Both now*: Theotokion. After the kathismas the sessional hymns of the Resurrection. Polyelei. Resurrectional evlogitaria. Hypakoe, hymns of ascents and prokeimen of the tone. 8th Resurrectional Gospel, from St. John per. 64. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, stavroanastasimon on 2, Theotokos on 2, fathers on 6; irmoi of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and ikos of the tone. After the 6th ode: kondak of the fathers. At the 9th ode: *More honourable*. *Holy is the Lord our God.* 8th Sunday exapostilarion *Glory*: of the fathers, *Both now*: theotokion. At the praises: 4 stykhyry of the *Octoikh* and 4 of the fathers, *Glory*: of the fathers; *Both now*: *You are most blessed*. After the great doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. *Glory: both now.* 8th matinal doxasticon. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the fathers. Kondak of the resurrectional tone and the fathers alternately.

At the Liturgy: At the entrance, tropar of the resurrectional tone, tropar of the fathers, kondak of the resurrectional tone; *Glory:* kondak of the fathers, *both now:* kondak of the temple (if of the Theotokos) or *Protection of Christians.* Prokeimen of the tone and of the fathers: *Blessed art Thou O Lord, God of our fathers*. Epistle to the Corinthians per. 194 and to the Hebrews per. 334. Gospel from St. Luke, per. 26 and St. John, per. 56. Communion hymns – *Praise the Lord* and *Rejoice in the Lord, you righteous.*

Monday
15/**28** *20th week after Pentecost.* Ven. Euthymius the New of Thessalonica (889). Martyr Lucian, Presbyter of Antioch (312). Martyrs Sarbelus and his sister Bebai of Edessa (98-138). *Hieromartyr Lucian, of the Kyivan Caves (1243).* St. Sabinus, bp. of Catania (760).

Ord.: Phil. 2:12-16; Lk. 9:18-22 *(Ord.)*.

Tuesday
16/**29** Martyr Longinus the Centurian, who stood at the Cross of the Lord (I). *Ven. Longinus of the Kyivan Caves (XIII-XIV).*

Ord.: Phil. 2:17-23; Lk. 9:23-27.

Wednesday
17/**30** Prophet Hosea (820 B.C.). Translation of the relics (898) of St. Lazarus "Of the Four Days" (in the tomb), Bishop of Kition on Cyprus. Holy Martyrs and Unmercenaries Cosmas and Damian in Cilicia (IV) and their brothers Leontius, Anthimus, and Eutropius. Monk-Martyr Andrew of Crete (767).
Fast day

Ord.: Phil. 2:24-30; Lk. 9:44-50.

Thursday
18/**31** **Holy Apostle and Evangelist Luke (I).** Martyr Marinus the Elder at Anazarbus (IV). St. Julian the Hermit (IV).

Vespers: **1)** 1 Jn. 1:1-7; **2)** James 1:1-12; **3)** Jude 1:1-7, 17-25.
Matins: Jn. 21:15-25.
Liturgy: Phil. 3:1-8; Lk. 9: 49-56 *(Ord.);* Col. 4:5-9, 14, 18; Lk. 10:16-21 *(Apostle)*

November 2019 (NS)

Friday
19/**1.XI** Prophet Joel (800 B.C.). Martyr Varus and seven martyrs in Egypt (ca. 307). Blessed Cleopatra (327) and her son John (320), in Egypt. Hieromartyr Sadoc, bp. of Persia, and 128 Martyrs with him (342). Translation of the relics (1195) of St. John, abbot of Rila in Bulgaria (946).
Fast day

(Ord.): Phil. 3:8-19; Lk. 10:1-15

Saturday
20/**2.XI** **St. Demetrius Soul Saturday. Commemoration of the reposed.** Great Martyr Artemius (362). St. Artemius of Verkola (1545).

Liturgy: II Cor. 1: 8-11; Lk. 7:2-10 *(Ord.);* I Thess. 4: 13-17; Jn. 5:24-30 *(for the reposed)*

The service for the reposed is served according to the order used for the 2nd Saturday of the Great Fast.

Sunday
21/**3.XI** **20th Sunday after Pentecost. Tone 3.** Ven. Ilarion the Great (371-372). Martyrs Dasius, Gaius, and Zoticus at Nicomedia (303). St. Ursula and her companions, martyrs at Cologne (IV). *Ven. Ilarion of the Kyivan Caves, Metropolitan of Kyiv (XI).*

Matins: G9 – Jn. 20:19-31
Liturgy: Gal. 1:11-19; Lk. 16:19-31

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the octoikh and 4 of the venerable father; *Glory*; of the venerable father, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh, *Glory*; of the venerable father, *Both now*, theotokion. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice); but if vespers is served alone we sing the tropar of the tone of the week, *Glory:* tropar of the venerable father, *Both now:* Resurrectional Theotokion in the tone of the tropar of the of the venerable father.

At Matins: at *God is the Lord*: Tropar of the Resurrectional tone (twice), *Glory*: of the venerable father, *Both now*: theotokion. After the Kathismas the sessional hymns of the octoikh. Polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 9th Resurrectional

Gospel, from St. John per. 65. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional on 4, stavroanastasimon on 2, Theotokos on 2, and of the venerable father on 6; Irmoi of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the venerable father. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 9th Sunday Exapostilarion, *Glory*: of the venerable father; *Both now*: theotokion of the tone. At the praises: 8 stykhyry of the octoikh, *Glory*: 9th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the venerable father. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Galatians per. 200. Gospel from St. Luke, per. 83. The Communion hymn of Sunday.

Monday
22/**4.XI** *21st week after Pentecost.* Equal-to-the-Apostles Abercius, Bp. of Hieropolis (c. 167). The Seven Youths of Ephesus (c. 250; 408-450). Martyrs Alexander the bishop, Heraclius, Anna, Elizabeth, Theodota and Glyceria (II-III). Kazan Icon of the Most Holy Theotokos (1612).

Ord.:Phil. 4:10-23; Lk. 10:22-24

Tuesday
23/**5.XI** **Holy Apostle James, the Brother of the Lord (c. 63).** St. Ignatius, Patriarch of Constantinople (877).

Liturgy: Col. 1:1-2, 7-11; Lk. 11:1-10 *(Ord.)*; Gal. 1:11-19; Mt. 13:54-58 *(Apostle)*.

Wednesday
24/**6.XI** Martyr Arethas and 4299 martyrs with him (523). Blessed Elesbaan, king of Ethiopia (553). *Ven. Arethas (XII), Sisoes (XIII) and Theophilus (XII-XIII) of the Near Kyivan Caves.* St. Athanasius, Patriarch of Constantinople (1311).
Fast day

Liturgy: Col. 1: 18-23; Lk. 11:9-13

Thursday
25/**7.XI** Martyrs Marcian and Martyrius (c. 355). Righteous Tabitha (I). Martyr Anastasius the Fuller at Salona in Dalmatia (III). *Ven. Martyrius, the deacon, and Martyrius, the recluse, of the Kyivan Caves (XIII-XIV).*

Ord.: Col. 1:24-29; Lk. 11:14-23 *(for Thursday);* Col. 2:1-7; Lk. 11:23-26 *(for Friday)*

Friday
26/**8.XI** **Holy and Glorious Great Martyr Demetrius the Myrrh-gusher of Thessalonica (c. 306).** Commemoration of the Great Earthquake at Constantinople, through which the Lord brought Christians to repentance (740). Martyr Lupus, slave of St. Demetrius of Thessalonica (306). St. Athanasius of Medikion Monastery (814). St. Demetrius of Basarbov in Bulgaria (1685). *Ven. Theophilus, Archbishop of Novhorod, of the Kyivan Caves (1482).*
Fast day, fish, wine, and oil allowed

Vespers: 1) Is. 63:15-19, 64:1-5, 8-9; 2) Jer. 2:2-12; 3) Wis. 4:7-15.
Matins: Mt. 10:16-22.
Liturgy: 2 Tim. 2:1-10; Jn. 15:17-16:2 *(Greatmartyr)*

Saturday
27/**9.XI** Martyr Nestor of Thessalonica (c. 306). Martyrs Capitolina and Eroteis of Cappadocia (304). Martyr Mark of the Isle of Thasos and those with him (304). *Ven. Nestor the Chronicler, of the Near Kyivan Caves (c. 1114).*

Ord.: II Cor. 3:12-18; Lk. 8:16-21

Sunday
28/**10.XI** **21st Sunday after Pentecost. Tone 4.** Ven. Job, Abbot and Wonderworker of Pochaiv (1651). Martyrs Terence and Neonilla of Syria and their children Sarbelus, Photus, Theodulus, Hierax, Nitus, Bele, and Eunice (249). Great Martyr Parasceva (III). Martyrs Africanus, Terence, Maximus, Pompeius, and 36 others at Carthage (250). Hieromartyr Cyriacus, pat. of Jerusalem (363). St. John the Chozebite, Bishop of Caesarea in Palestine (532). Hieromartyr Neophytus, Bishop of Urbnisi, Georgia (VII). St. Stephen of St. Sabbas' Monastery, hymnographer (807). St. Arsenius I of Srem, archbp. of Serbia (1266). *St. Demetrius, Metropolitan of Rostov (1709). St. Theophil of the Kyivan Caves.*

Vespers: 1) Wisdom of Solomon 5: 15- 6:3; 2) Wisdom of Solomon 3: 1-9; Wisdom of Solomon 4: 7-15
Matins: G10 – Jn. 21:1-14
Liturgy: Gal. 2:16-20; Luke 8:26-39 *(Ord.);* Gal. 5:22-6:2; Lk. 6: 17-23 *(Venerable Father)*

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the *Octoikh* and 6 of the Venerable Father; *Glory*: of the Venerable Father; *Both now*, dohmatyk of the Resurrectional tone. Entrance. Prokeimen — *The Lord is King*. Old Testament Readings. Litia of the Forerunner. The aposticha of the *Octoikh*, *Glory:* of the Forerunner; *Both now:* theotokion. After the song of Symeon, a) if a vigil is served we sing *Rejoice, O virgin Theotokos* (twice) and the Tropar of the Venerable Father *(once)*, or b) if Vespers is served alone we sing the Tropar of tone 4, *Glory:* the Tropar of the Venerable Father, *Both now:* The Resurrectional Theotokion in tone 4.

At Matins: at *God is the Lord*: Tropar of the Resurrectional tone *Glory*: of the Venerable Father, *Both now*: theotokion of tone 4. After the kathismas the sessional hymns of the oktoikh. Polyelei and Magnification. Resurrectional evlogitaria. Hypakoe of tone 2. Hymns of ascents and prokeimen of the tone. 10th resurrectional Gospel, from St. John per. 66. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, and of the Venerable Father on 8; irmos of the resurrectional canon, Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the Venerable Father. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 10th Sunday exapostilarion, *Glory*: exapostilarion of the Venerable Father, *Both now*: theotokion of the 10th exapostilarion. At the praises: 4 stykhyry of the *Octoikh*, 4 of the Venerable Father; *Glory*: 10th matinal doxasticon; *Both now*: *You are most blessed*. After the great doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional tropar, *Glory*: of the Venerable Father;; Kondak of the resurrectional tone and of the Venerable Father alternately.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Tropar of the Venerable Father
Glory: Kondak of the Venerable Father;
Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Tropar of the Venerable Father;
Sunday Kondak
Glory: Kondak of the Venerable Father
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the Venerable Father
Sunday Kondak
Glory: Kondak of the Venerable Father
Both now: O protection of Christians.

Prokiemen & Alleluia of the tone and of the Venerable Father. Epistle to the Galatians per. 203 and per. 213. Gospel from St. Luke, per. 38 and Luke per. 24. Communion hymn – *Praise the Lord* and of the Venerable Father.

Monday
29/**11.XI** *22nd week after Pentecost.* Virgin-Martyr Anastasia the Roman (III). Martyrs Claudius, Asterius, Neon, and Theonilla, of Aegae in Cilicia (285). Ven. Abramius the Recluse and Blessed Mary, his niece (c. 360). *St. Abramius, recluse of the Kyivan Caves (XII-XIII).*

Ord.: Col. 2:13-20; Lk. 11:29-33

Tuesday
30/**12.XI** Hieromartyr Zenobius, Bp. of Aegae, and his sister, Zenobia (285). Apostles Tertius, Mark, Justus and Artemas of the Seventy (I).

Hieromartyr Marcian, bp. of Syracuse (II). Martyr Eutropia of Alexandria (250). St. Stephen Miliutin, king of Serbia (1320), his brother St. Dragutin (monk Theoctistus) (1316), and their mother St. Helen (1306).

Ord.: Col. 2:20-3:3; Lk. 11:34-41

Wednesday
31/**13.XI** Apostles of the Seventy: Stachys, Amplias, Urban, Narcissus, Apelles and Aristobulus of the Seventy (I). Martyr Epimachus (c. 250). St. Maura of Constantinople (436). *Ven. Spyridon and Nicodimus, prosphora-bakers of the Near Kyivan Caves (XII). St. Anatolius, recluse of the Kyivan Caves (XII).*
Fast day

Ord.: Col. 3:17-4:1; Lk. 11:42-46

Thursday
1/**14** Holy Wonderworkers and Unmercenaries Cosmas and Damian of Mesopotamia and their mother, Ven. Theodota (III). Martyrs Cyrenia and Juliana in Cilicia (305). Hieromartyrs John the bishop and James the Presbyter, of Persia (345). Martyr Hermenegild the Goth, prince of Spain (586). Martyrs Caesarius, Dacius, Sabbas, Sabinian, Agrippa, Adrian, and Thomas at Damascus ((VII).

Ord.: Col. 4:2-9; Lk. 11:47 – 12:1

Friday
2/**15** Martyrs Acindynus, Pegasius, Aphthonius, Elpidephorus and Anempodistus and those with them in Persia (c. 341-345). St. Marcian of Cyrrhus (388).
Fast day

Ord.: Col. 4: 10-18; Lk. 12:2-12

Saturday
3/**16** Martyrs Acepsimas the bishop, Joseph the presbyter and Aithalas the deacon of Persia (IV). Dedication of the Church of the Great Martyr George in Lydda (IV). Martyrs Atticus, Agapius, Eudoxius, Carterius, Istucarius, Pactobius, Nictopolion and companions, at Sebaste (320). St. Acepsimas, hermit of Cyrrhus in Syria (IV). St. Snandulia of Persia (380). *Ven. Anna, Princess of Kyiv (1113-1116).*

Ord.: II Cor. 5:1-10; Lk. 9:1-6

Sunday
4/**17**

22nd Sunday after Pentecost. Tone 5. Ven. Joannicius the Great (846). Hieromartyrs Nicander, Bishop of Myra, and Hermas, presbyter (I). *Ven. Mercurius of the Kyivan Caves (XIV).*

Matins: G11 – Jn. 21:15-25
Liturgy: Gal 6:11-18; Lk. 8:41-56

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh, 3 of the venerable father and 3 of the martyr; *Glory*; of the venerable father, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh, *Glory*; of the venerable father, *Both now*, theotokion. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice); but if vespers is served alone we sing the tropar of the tone of the week, *Glory:* tropar of the venerable father, *Both now:* Resurrectional Theotokion in the tone of the tropar of the of the venerable father.

At Matins: at *God is the Lord*: Tropar of the Resurrectional tone, Tropar of the venerable father, *Glory*: Tropar of the martyr, *Both now*: theotokion. After the Kathismas the sessional hymns of the octoikh. Polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 11th Resurrectional Gospel, from St. John per. 67. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, of the venerable father on 4 and the martyr on 4; Irmoi of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the saints. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 11th Sunday Exapostilarion, *Glory*: of the venerable father; *Both now*: theotokion of the 11th exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 11th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the venerable father and martyr alternately. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Galatians per. 215. Gospel from St. Luke, per. 39. The Communion hymn of Sunday.

Monday
5/**18** *23rd week after Pentecost.* Martyrs Galacteon and his wife, Epistemis (III). Apostles Patrobus, Hermas, Linus, Baius, and Philologus of the Seventy (I). St. Gregory, archbp. of Alexandria (IX).

Ord.: I Thess. 1: 1-5; Lk. 12:13-15, 22-31

Tuesday
6/**19** St. Paul the Confessor, Archbishop of Constantinople (350). Virgin - martyrs Tecusa, Alexandra, Claudia, Matrona, Polactia, Euphosyne, and Athanasia of Ancyra (303). St. Luke, monk, of Sicily (820). St. Barlaam, abbot of Khotyn (Novgorod) (1192). *Ven. Luke, steward of the Near Kyivan Caves (XIII).*

Ord.: I Thess. 1:6-10; Lk. 12:42-48

Wednesday
7/**20** Holy 33 Martyrs of Melitene: Hieron, Hesychius, Nicander, Athanasius, Mamas, Barachius, Callinicus, Theogenes, Nicon, Longinus, Theodore, Valerius, Xanthius, Theodulus, Callimachus, Eugene, Theodochus, Ostrychius, Epiphanius, Maximian, Ducitius, Claudian, Theophius, Gigantius, Dorotheus, Theodotus, Castrychius, Anicletus, Theomelius, Eutychius, Hilarion, Diodotus and Amonitus (III). Martyr Theodotus of Ancyra (303). Martys Melasippus, Cassina, their son Antoninus and 40 children converted by martyrdom at Ancyra (363). Martrys Auctus, Taurion, and Thessalonica at Amphipolis in Macedonia.
Fast day

Ord.: I Thess. 2:1-8; Lk. 12:48-59 *(for Wednesday)*; I Thess. 2:9-14; Lk. 13:1-9 *(for Thursday)*

Thursday
8/**21** **Synaxis of the Archangel Michael and the other Bodiless Powers: the Archangels Gabriel, Raphael, Uriel, Salaphiel, Jegudiel and Barachiel and Jeremiel.**

At Vespers: 1) Joshua 5:13-15; 2) Judges 6:2, 7, 11-24; 3) Joshua 14:7-20.
At Matins: Mt. 13:24-30, 36-43.
At Liturgy: Heb. 2:2-10; Lk. 10:16-21.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 8 stykhyry of the archangels, *Glory; Rejoice with us*; *Both now: Rejoice with us*. Entrance. Prokeimen of the day. Paremii. At the Litia: the stykhyry of the archangels. Aposticha of the archangels. After the song of Symeon at the blessing of loaves the tropar of the archangels (twice) and *Rejoice, O virgin Theotokos* (once).

At Matins: at *God is the Lord*: Tropar of the archangels (twice), *Glory*: *Both now*: Theotokion of tone 4: *The mystery hidden from before the ages*. After the kathismas the sessional hymns of the archangels. Polyelei and magnification. After the small litany the sessional hymn of the archangels. *From my youth*. Prokeimen – *You make your angels.* Gospel, from St. Matthew per. 52. Psalm 50. *Glory: Through the prayers the archangels. Both now: Through the prayers of the Theotokos: Have mercy on me, O God;* stykhyra – *Thy angels, O Christ.* Canons of the Theotokos in the 8th tone with its irmos on 6 and of the archangel on 8; irmos, *Let us sing to the Lord;* katavasia – *I shall open my mouth.* After the 3rd ode: the sessional hymn. After the 6th ode: kondak and ikos. At the 9th ode: *More honourable*. Exapostilarion of the archangel. At the praises: 4 stykhyry of the archangels, *Glory*: of the archangels; *Both now*: *We magnify thee*. After the Great Doxology: the tropar of the archangels. *Glory: both now. The mystery hidden from before the ages.* 1st hour.

At the hours: Tropar and kondak of the archangels.

At the Liturgy: At the entrance, tropar of the temple of the Lord or the Theotokos; tropar of the archangels; *Glory:* kondak of the archangels; *both now:* kondak of the temple of the Lord or the Theotokos or *Protection of Christians* (if it is a temple dedicated to a saint the saint's tropar and kondak are not sung). Prokeimen: *You make your angels.* Epistle to the Hebrews, per. 305. Gospel from St. Luke, per. 51. Communion hymn – *You make your angels*.

Friday
9/**22** Martyrs Onesiphorus and Porphyrius (c. 284-305). Martyr Alexander of Thessalonica (305-311). St. John the Dwarf of Egypt (422). Ven. Matrona

(c. 492). St. Eustolia (610) and Sosipatra (625) of Constantinople. Ven. Theoctiste of Paros (881). *Ven. Onesiphorus of the Near Kyivan Caves (1148).* St. Nectarius the Wonderworker, Metropolitan of Pentapolis (1920).
Fast day

Ord.: I Thess. 2:14-19; Lk. 13:31-35

Saturday
10/**23** Apostles of the Seventy: Erastus, Olympas, Herodion, Sosipater, Quartus and Tertius (I). St. Orestes the Physician. St. Theocteristus, abbot of Symbola on Mt. Olympus. Hieromartyr Milos, Bishop in Persia (341). Martyr Constantine of Georgia (852).
Commemoration of the innocent victims of the Holodomor (Artificial Famine) perpetrated by the Soviet Regime upon the people of Ukraine in 1932-33

Ord.: II Cor. 8:1-5; Lk. 9:37-43

Sunday
11/**24** **23rd Sunday after Pentecost. Tone 6.** Martyrs Menas (304), Victor and Stephanida (161-180), and Vincent (304). Ven. Theodore the Confessor, Abbot of the Studion (826). St. Stephanida (161). St. Martin the Merciful, Bp. of Tours (397). Great-martyr Stephen Urosh III of Decani, Serbia (1331).

Matins: G1 – Mt. 28:16-20
Liturgy: Eph. 2:4-10; Lk. 10:25-37

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh, 3 of the martyrs and 3 of the venerable father; *Glory*; of the martyrs, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh, *Glory*; of the venerable father, *Both now*, theotokion. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice); but if vespers is served alone we sing the tropar of the tone of the week, *Glory:* tropar of the martyrs, *Both now:* Resurrectional Theotokion in the tone of the tropar of the of the venerable father.

At Matins: at *God is the Lord*: Tropar of the Resurrectional tone, Tropar of the martyrs, *Glory*: Tropar of the venerable father, *Both now*: theotokion. After the Kathismas the sessional hymns of the octoikh. Polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 1st Resurrectional Gospel, from St. Matthew per. 116. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, martyrs on 4 and of the

venerable father on 4; Irmoi of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the saints. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 1st Sunday Exapostilarion, exapostilarion of the venerable father; *Glory*: of the martyrs, *Both now*: theotokion of the 1st exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 1st matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having arisen*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the martyrs and venerable father alternately. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Ephesians per. 220. Gospel from St. Luke, per. 53. The Communion hymn of Sunday.

Monday
12/**25** *24th week after Pentecost.* St. John the Merciful, Patriarch of Alexandria (620). Ven. Nilus the Faster of Sinai (V). Prophet Ahijah (960 B.C.).

Ord.: I Thess. 2:20 – 3:8; Lk. 14: 12-15

Tuesday
13/**26** St. John Chrysostom, Archbishop of Constantinople (407). Martyrs Antoninus, Nicephorus, Manetha and Germanus of Caesaria in Palestine

(308).

Ord.: I Thess. 3:9-13; Lk. 14:25-35; Heb. 7:26 – 8:2; Jn. 10:9-16 *(Hierarch)*

Wednesday
14/**27** **Holy and All-Praised Apostle Philip (I).** St. Gregory Palamas, abp. of Thessalonica (1360). St. Justinian the Emperor of Byzantium (565) and his wife St. Theodora (548).
Fast day, wine and oil allowed

Ord.: I Thess. 4:1-12; Lk. 15:1-10; 1 Cor. 4:9-16; Jn. 1:43-51 *(Apostle)*

Thursday
15/**28** Martyrs and Confessors Gurias, Samonas (299-306) and Abidus (322). Martyr Demetrius of Thrace (307). Martyrs Elpidius, Marcellus, and Eustochius (361). *Ven. Paisius Velychkovskyj (1794).* Repose of St. Herman, Wonderworker of Alaska (1836).
Nativity fast, fish, wine and oil allowed

Ord.: I Thess. 5:1-8; Lk. 16:1-9

BEGINNING OF THE NATIVITY FAST (ADVENT).

On the first day of the Nativity fast according to the typicon we sing Alleluia in the tone of the week, the trinity hymns of the tone, and perform prostrations (i.e., with the prayer of St. Ephraim the Syrian), as in Great Lent. The Liturgy is not served on this day, and the hours and inter-hours with typica are read, as well as the Epistle and Gospel of the day.

The service to Venerable Paisius Velychkowskyj is combined with the Lenten service, or, for greater solemnity, is transferred to the 17/30th of November.

Friday
16/**29** **Holy Apostle and Evangelist Matthew (60).** St. Fulvianus, prince of Ethiopia (in holy baptism Matthew).
Nativity fast

Liturgy: I Thess. 5:9-13,24-28; Lk. 16:15-18, 17:1-4 *(Ord.);* 1 Cor. 4:9-16; Mt. 9:9-13 *(Apostle)*

Saturday
17/**30** St. Gregory the Wonderworker, Bishop of Neo-Caesarea (c. 266-270). St. Lazarus the iconographer of Constantinople (857). Martyr Gobron (Michael) and 133 Soldiers of Georgia (914). St. Nikon, abbot of

Radonezh (1426), disciple of St. Sergius. Ven. Hilda, Abbess of Whitby (680).
Nativity fast, fish, wine and oil allowed

Liturgy: II Cor. 11:1-6; Lk. 9: 57-62

December 2019 (NS)

Sunday
18/**1.XII** **24th Sunday after Pentecost. Tone 7.** Martyr Platon of Ancyra (266). Martyr Romanus the deacon of Caesarea (303). St. Barulas the Youth of Antioch (303). Hieromartyr Zacchaeus the deacon and Alphaeus the reader, of Ceasarea in Palestine (303).
Nativity fast, fish, wine and oil allowed

Matins: G2 – Mk. 16:1-8
Liturgy: Eph. 2:14-22; Lk. 12: 16-21

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh, 3 of St. Platon and 3 of St. Romanus; *Glory*; of St. Platon, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh, After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice); but if vespers is served alone we sing the tropar of the tone of the week, *Glory:* tropar of the martyrs, *Both now:* Resurrectional Theotokion in the tone of the tropar of the of the martyrs.

At Matins: at *God is the Lord*: Tropar of the Resurrectional tone (twice), *Glory*: Tropar of the martyrs,, *Both now*: theotokion. After the Kathismas the sessional hymns of the octoikh. Polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 2nd Resurrectional Gospel, from St. Mark per. 70. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, St. Platon on 4 and of St. Romanus on 4; Irmoi of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the saints. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 2nd Sunday Exapostilarion, exapostilarion of the venerable father; *Glory*: of St. Platon, *Both now*: theotokion of the 2nd exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 2nd matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the martyrs. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar

Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Ephesians per. 221. Gospel from St. Luke, per. 66. The Communion hymn of Sunday.

Monday
19/**2.XII** *25th week after Pentecost.* Prophet Obadiah (Abdias) (c. 9th century B.C.). Martyr Heliodorus in Pamphylia (273). Martyr Azes of Isauria, and with him 150 soldiers (284). Ven. Barlaam and Joasaph (Prince of India), and King Abennar, father of Ven. Joasaph (IV). St. Hilarion of Georgia, wonderworker of Thessalonica (875). *Ven. Barlaam, abbot of the Kyivan Caves (1065).*
Nativity fast

Ord.: II Thess. 1:1-10; Lk. 17:20-25

Tuesday
20/**3.XII** **Forefeast of the Entry into the Temple of the Most Holy Theotokos.** Ven. Gregory Decapolites (816). St. Proclus, Archbishop of Constantinople (446-447). Martyr Dasius of Dorostolum (303). Martyr Eustace, Thespesius, and Anatolius of Nicaea (312). Hieromartyrs Nerses and Joseph; and John, Saverius, Isaac, and Hypatius, bishops of Persia; Martys Sasonius, Thecla, and Anna (343). Martyrs Bautha and Denachis, who suffered with Hieromartyr Nerses of Peria (343). St. Edmund, King of England and martyr (869).
Nativity fast, fish, wine and oil allowed

Ord.: II Thess. 1:10-2:2; Lk. 17:26-37 *(for Tuesday);* II Thess. 2:1-12; Lk. 18: 15-17, 26-30 *(for Wednesday)*

Wednesday

21/**4.XII** **THE ENTRY INTO THE TEMPLE OF THE MOST HOLY THEOTOKOS.**
Nativity fast, fish, wine and oil allowed

Vespers: **1)** Ex. 40:1-5, 9-10, 16, 34-35; **2)** 3 Kings 7:51, 8:1, 3-7, 9-11; **3)** Ezek. 43:27, 44:1-4.
Matins: Lk. 1:39-49, 56.
Liturgy: Heb. 9:1-7; Lk. 10:38-42, 11:27-28.

At Great Vespers *Blessed is the man*. At *Lord, I have cried* 8 stykhyry of the feast, *Glory: both now:* of the feast. Prokeimen of the day. Paremii. At the Litia: stykhyry of the feast. At the aposticha: stykhyry of the feast. After the song of Symeon, at the blessing of loaves, the tropar of the feast thrice.

At Matins: at *God is the Lord:* tropar of the feast thrice. After the kathismas the sessional hymns of the feast. Polyelei and magnification. Sessional hymn of the feast. *From my youth.* Prokiemen: *Hearken, daughter.* Gospel from St. Luke, per. 4. Psalm 50. *Glory: Today the living temple; both now*: the same*; Have mercy on me, O God: Today the Theotokos*. Both canons of the feast. Irmoi – *I will open my mouth*. Katavasia of the Nativity of Christ – *Christ is born.* After the 3rd ode: sessional hymn of the feast. After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing *More honourable*, but the refrain of the feast *Seeing the entry of the Most pure one,* and the irmos – *Let no human hand.* Exapostilarion of the feast (thrice). At the praises: 4 stykhyry of the feast, *Glory: both now:* of the feast. After the Great Doxology – the tropar of the feast. Litanies and dismissal. 1st hour.

At the hours: tropar and kondak of the feast

At the Liturgy: Regular (typical) antiphons. At the entrance: tropar of the feast, *Glory: both now:* kondak of the feast. Prokeimen of the feast. Epistle to the Hebrews, per. 320. Gospel from St. Luke, per. 54. In place of *It is truly worthy* - the refrain of the feast *Seeing the entry of the Most pure one* and the irmos – *Let no human hand.* Communion hymn of the feast.

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Note: From this day till the leavetaking of the feast during the week at the Liturgy at the entrance we sing *O Son of God, through the prayers of the Theotokos save us who sing to Thee.* The hymn to the Mother of God of the feast is sung every day till the leavetaking. Until the leavetaking of the Nativity of our Lord, when the Great Doxology is sung at Matins, we use the katavasia of the Nativity – *Christ is Born.*

Thursday

22/**5.XII** **Afterfeast of the Entry of the Theotokos.** Apostles of the Seventy: Philemon and Archippus, Martyr Apphia, wife of Philemon, and St. Onesimus, disciple of St. Paul (c. 109). Martyr Menignus at Parium (250). Martyrs Cecilia, Valerian, Tiburtius and Maximus at Rome (288). Martyr Procopius the Reader at Caesarea in Palestine (303). *Holy Prince Yaropolk, in holy baptism Peter, of Volodymyr in Volyn (1086).* St. Agabbas of Syria (V). Righteous Michael the soldier of Bulgaria (866).
Nativity fast, fish, wine and oil allowed

Ord.: II Thess. 2:13-3:5; Lk. 18:31-34

Friday

23/**6.XII** **Afterfeast of the Entrance into the temple.** St. Amphilocius, Bp. of Iconium (394). St. Gregory, Bp. of Agrigentum (VI-VII). St. Sisinius the confessor, bishop of Cyzicus (ca. 325). Martyr Theodore of Antioch (IV). *St. Amphilocius of the Kyivan Caves, bishop of Volyn' (1122).*
Nativity fast

Ord.: II Thess. 3:6-18; Lk. 19:12-28

Saturday

24/**7.XII** **Afterfeast of the Entrance into the temple.** Great-martyr Catherine (305-313). Martyrs Augusta the Empress, Porphyrius Stratelates, and 200 soldiers at Alexandria (305-313). Great Martyr Mercurius (III). *Ven. Mercurius, Faster, of the Kyivan Caves (XIV). St. Luke, steward of the Kyian Caves (XIII).*
Nativity fast, fish, wine and oil allowed

Liturgy: Gal. 1:3-10; Lk. 10:19-21 *(Ord.)*; Eph. 6:10-17; Lk. 21:12-19 *(Great-martyr)*.

Sunday

25/**8.XII** **25th Sunday after Pentecost. Tone 8. Leavetaking of the Entry of the Theotokos.** Hieromartyr Clement, Pope of Rome (101). Hieromartyr Peter, Archbishop of Alexandria (311). St. Peter of Galatia, hermit near Antioch in Syria (ca. 403).
Nativity fast, fish, wine and oil allowed

Matins: G3 – Mk. 16:9-20
Liturgy: Eph. 4:1-6; Lk. 13:10-17 *(Sunday);* Heb. 9:1-7; Lk. 10:38-42, 11:27-28. *(Theotokos)*

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the *Octoikh,* 3 from the feast and 3 of the saint; *Glory*; of the feast *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The aposticha of the *Octoikh, Glory: Both now:* of the feast. After

the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and of the feast (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the saint, *Both now*: of the feast. After the kathismas the sessional hymns of the Resurrection. Polyelei. Resurrectional evlogitaria. Hypakoe, hymns of ascents and prokeimen of the tone. 3rd Resurrectional Gospel, from St. Mark per. 71. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, feast on 4 and saint on 4; irmoi of the resurrectional canon. Katavasias of the Nativity. After the 3rd ode: kondaks and ikoses of the feast and of the saint, sessional hymn of the saint, *Glory: Both now:* sessional hymn of the feast. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 3rd Sunday exapostilarion, *Glory*: exapostilarion of St. Clement, *Both now*: exapostilarion of the feast. At the praises: 4 stykhyry of the *Octoikh*, 4 of the feast (with their refrains), *Glory*: 3rd matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today salvation.* Litanies and dismissal. 1st hour.

At the hours: Resurrectional tropar: *Glory*: of the feast. Kondak of the resurrectional tone and of the feast alternately.

At the Liturgy: At the entrance:

Sunday tropar
Tropar of the feast
Glory: Sunday Kondak
Both Now: Kondak of the feast

Prokeimen and alleluia of the tone and of the feast. Epistle to the Ephesians per. 224 and to the Hebrews per. 320. Gospel from St. Luke, per. 71 and 54. In place of *It is truly worthy* we sing the hymn to the Mother of God of the feast. Communion hymn – *Praise the Lord*, and of the feast – *I will take the cup of salvation.*

Monday
26/**9.XII** *26th week after Pentecost.* St. James the Solitary of Syria (457). Ven. Alypius the Stylite (640). *Dedication of the Church of the Great Martyr George in Kyiv (1051-1054). St. Innocent of Irkutsk (1731)*
Nativity fast

Liturgy: I Tim. 1: 1-7; Lk. 19:37-44

Tuesday
27/**10.XII** Great Martyr James the Persian (421). Ven. Palladius of Thessalonica (VI-

VII). St. Romanus the Wonderworker of Cilicia, (ca. 400). Uncovering of the relics (1192) of St. Vsevolod (Gabriel), prince and wonderworker of Pskov (1138).
Nativity fast, fish, wine and oil allowed

Ord.: I Tim. 1:8-14; Lk. 19:45-48

Wednesday
28/**11.XII** Monk-Martyr and Confessor Stephen the New (767). Martyr Irenarchus and the seven women martyrs at Sebaste (303). Martyrs Basil, Stephen, two Gregories, John (near Constantinople), Andrew, Peter, Anna, and many others (741-775).
Nativity fast

Ord.: I Tim. 1:18-20, 2:8-15; Lk. 20: 1-8

Thursday
29/**12.XII** Martyr Paramon and 370 martyrs (250). Martyr Philumenus (c. 274). Ven. Acacius of Sinai (VI). Hieromartyr Abibus, bp. of Nektressi in Georgia (VI). *Ven. Nectarius of the Near Kyivan Caves (XII).*
Nativity fast, fish, wine and oil allowed

Ord.: I Tim. 3:1-13; Lk. 20: 9-18 *(for Thursday)*; I Tim. 4:4-8, 16; Lk. 20:19-26 *(for Friday);*

Friday
30/**13.XII** **Holy and All-praised Apostle Andrew the First-called (62).** St. Frumentius, archbp. of Abyssinia (380).
Nativity fast, fish, wine and oil allowed

Vespers: 1) 1 Pet. 1:1-2:6; 2) 1 Pet. 2:21-3:9; 3) 1 Pet. 4:1-11.
Matins: Mt. 4: 18 – 23
Liturgy: 1 Cor. 4:9-16; Jn. 1:35-51

At Great Vespers: *Blessed is the man.* At *Lord, I have cried* 8 stykhyry of the apostle; *Glory:* of the apostle, *both now:* dohmatyk – *Dance Isaiah*. Entrance. Prokeimen of the day. Paremii. At the Litia: the stykhyry of the temple and apostle. At the aposticha: the stykhyry of the apostle. After the song of Symeon at the blessing of loaves: the tropar of the apostle (twice) and *O Virgin Theotokos* (once).

At Matins: At *God is the Lord*: tropar of the apostle (twice), *Glory: Both now:* Theotokion of the 4th tone – *The mystery hidden from before the ages*. After the kathismas the sessional hymns of the apostle. Polyelei and magnification. After the small litany the sessional hymn of the apostle. *From my youth.* Prokeimen of the apostle: *Their proclamation.* Gospel

from St. Matthew, per. 9. Psalm 50. *Glory: Through the prayers of the Holy Apostle: both now: Through the prayers of the Theotokos. Have mercy on me, O God:* stykhyra – *Let us praise Andrew.* Canons of the Theotokos with irmoi on 6 and both canons of the apostle on 8. Irmoi in tone 1 – *Let us all chant a hymn of victory* and the katavasia – *Christ is born.* After the 3rd ode: sessional hymn of the apostle; after the 6th ode: kondak and ikos of the apostle. At the 9th ode – *More honourable.* Exapostilarion of the apostle. At the praises the stykhyry of the apostle: *Glory: Let us praise Andrew*, *both now: Receive thou O Bethlehem.* After the Great Doxology the tropar of the apostle: *Glory: both now: The mystery hidden from before the ages*. Litanies and dismissal. 1st hour.

At the hours: Tropar and kondak of the apostle.

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At the Liturgy: After the entrance, the tropar of the temple of the Lord or the Theotokos; tropar of the apostle, *Glory:* kondak of the apostle, *both now:* kondak of the temple of the Lord or the Theotokos, or *Protection of Christians* (in a temple dedicated to a saint the tropar and kondak of the saint are not sung). Prokeimen in tone 8: *Their proclamation.* Epistle to the Corinthians, per. 131. Gospel is from St. John, per. 4. Communion hymn: *Their proclamation.*

Saturday
1/**14** Prophet Nahum (c. 7th century B.C.). Righteous Philaret the Merciful (792). Martyr Ananias of Persia.
Nativity fast, fish, wine and oil allowed

Ord.: Gal. 3:8-12; Lk. 12:32-40

Sunday
2/**15** **26th Sunday after Pentecost. Tone 1.** Prophet Habakkuk (VI c. B.C.). Martyr Myrope of Chios (251). Sts. John, Heraclemon, Andrew, and Theophilus of Egypt (IV). St. Jesse, Bishop of Tsilkani in Georgia (VI). *St. Athanasius, "the Resurrected", of the Near Kyivan Caves (1176). Ven. Athanasius, recluse, of the Far Kyivan Caves (XIII).* St. Stephen-Urosh IV, king (1371).
Nativity fast, fish, wine and oil allowed

Matins: G4 – Lk. 24:1-12
Liturgy: Eph. 5:9-19; Lk. 18: 18-27

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the octoikh and 3 of the prophet; *Glory*; *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (thrice); but if vespers is served alone we sing the tropar of the

tone of the week, *Glory:* tropar of the prophet, *Both now:* Resurrectional Theotokion in the tone of the tropar of the prophet.

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the prophet, *Both now*: theotokion. After the Kathismas the sessional hymns of the octoikh. Polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 4th Resurrectional Gospel, from St. Luke per. 112. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional on 4, stavroanastasimon on 3, Theotokos on 3, and of the prophet on 4; Irmoi of the Resurrectional canon, Katavasias of the Nativity. After the 3rd ode: kondak and sessional hymn of the prophet. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 4th Sunday Exapostilarion, *Glory*: *Both now*: theotokion of the 4th Sunday exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 4th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Tropar and Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Ephesians per. 229. Gospel from St. Luke, per. 91. The Communion hymn of Sunday.

Monday
3/**16** *27th week after Pentecost.* Prophet Zephaniah (635-605 B.C.). St. Theodulus, Eparch of Constantinople (440). St. John the Silent of St. Sabbas' Monastery, former bp. of Colonia (558). Hieromartyr Theodore, archbishop of Alexandria (606).
Nativity fast

Ord.: 1 Tim. 5:1-10; Lk. 20: 27-44

Tuesday
4/**17** **Great Martyr Barbara** and Martyr Juliana (c. 306). Ven. John of Damascus (c. 780). St. John, Bishop of Polybotum (716).
Nativity fast, fish, wine and oil allowed

Liturgy: I Tim. 5:11-21; Lk. 21: 12-19 *(Ord.);* Gal. 3:23-29; Mk. 5:24-34 *(Great-martyr)*

Wednesday
5/**18** Ven. Sabbas the Sanctified (532). St. Karion and his son St. Zacharias of Egypt (IV).
Nativity fast, wine and oil allowed

Liturgy: I Tim. 5:22 – 6:11; Lk. 21: 5-7, 10-11, 20-24 *(for Wednesday);* I Tim 6:17-21; Lk. 21: 28-33 *(for Thursday)*

Thursday
6/**19** **St. Nicholas the Wonderworker, Archbishop of Myra in Lycia (c. 345).** St. Maximus, Metropolitan of Kyiv and all Rus' (1305).
Nativity fast, fish, wine and oil allowed

Vespers: 1) Prov. 10:7, 6, 3:13-16, 8:6, 32, 34, 4, 12, 14, 17, 5-9, 1:23; 2) Prov. 10:31-11:12; 3) Wis. 4:7-15.
Matins: Jn. 10:9-16.
Liturgy: Heb. 13:17-21; Lk. 6:17-23.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 8 stykhyry of the hierarch, *Glory;* of the hierarch; *Both now: Prepare, O cave*. Entrance. Prokeimen of the day. Paremii. At the Litia: the stykhyry of the temple and the hierarch. The aposticha of the hierarch, *Glory:* of the hierarch, *both now: O unbetrothed virgin*. After the song of Symeon at the blessing of loaves the tropar of the hierarch (twice) and *Rejoice, O virgin Theotokos* (once).

At Matins: at *God is the Lord*: tropar of the hierarch (twice), *Glory*: *Both now*: Theotokion of tone 4: *The mystery hidden from before the ages*. After the kathismas the sessional hymns of the hierarch. Polyelei and

magnification. After the small litany the sessional hymn of the hierarch. *From my youth*. Prokeimen – *Precious in the sight of the Lord.* Gospel, from St. John per. 36. Psalm 50. *Glory: Through the prayers of the holy hierarch Nicholas. Both now: Through the prayers of the Theotokos: Have mercy on me, O God;* stykhyra – *O Holy Nicholas.* Canons of the Theotokos with its irmos on 6 and both of the hierarch on 8; irmoi in tone 1 - *Let us all sing a song of victory to the Lord;* katavasia – *Christ is born.* After the 3rd ode: the sessional hymn of the saint. After the 6th ode: kondak and ikos of the saint. At the 9th ode: *More honourable*. Exapostilarion of the hierarch. At the praises: 6 stykhyry of the hierarch, *Glory*: *Let us sound the trumpets*; *Both now*: *Let us sound the trumpets*. After the great doxology: the tropar of the hierarch. *Glory: both now. The mystery hidden from the ages.* Litanies and dismissal. 1st hour.

At the hours: Tropar and kondak of the hierarch.

At the Liturgy: At the entrance, tropar of the temple of the Lord or the Theotokos; tropar of the hierarch; *Glory:* kondak of the hierarch; *both now:* kondak of the temple of the Lord or the Theotokos or *Protection of Christians* (if it is a temple dedicated to a saint the saint's tropar and kondak are not sung). Prokeimen: *The righteous man.* Epistle to the Hebrews, per. 335. Gospel from St. Luke, per. 24. Communion hymn – *The righteous man*.

Friday
7/**20** St. Ambrose, Bp. of Milan (397). Martyr Athenodorus of Mesopotamia (304). *Ven. John, Faster, of the Near Kyivan Caves (XII).* St. Paul the Obedient.
Nativity fast

Ord.: II Tim. 1:1-2, 8-18; Lk. 21:37- 22:8

Saturday
8/**21** Ven. Patapius of Thebes (VII). Holy Apostles of the Seventy: Sosthenes, Apollos, Cephas, Tychicus, Epaphroditus, Caesar and Onesiphorus. Holy 362 Martyrs of Africa (477). Martyr Anthusa (V).
Nativity fast, fish, wine and oil allowed

Ord.: Gal. 5:22 – 6:2; Lk. 13: 18-29

Sunday
9/**22** **27th Sunday after Pentecost. Tone 2.** The Conception by Righteous Anna of the Most Holy Theotokos. Prophetess Anna, mother of the Prophet Samuel. St. Stephen the "New Light" of Constantinople (912).
Nativity fast, fish, wine and oil allowed

Matins: G5 – Lk. 24:12-35
Liturgy: Eph. 6:10-17; Lk. 17: 12-19 *(Ord.);* Gal. 4:22-31; Lk. 8:16-21 *(Conception)*.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the octoikh and 4 of venerable Anna; *Glory*; of venerable Anna, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh, *Glory*; *Both now*, *Today, from the root of David*. After the Song of Simeon (if a vigil is served) *Rejoice, O virgin Theotokos* (twice) and the Tropar of venerable Anna (once); but if vespers is served alone we sing the tropar of the tone of the week, *Glory: both now.* tropar of venerable Anna.

At Matins: at *God is the Lord*: Tropar of the Resurrectional tone (twice), *Glory*: of venerable Anna, *Both now*: theotokion. After the Kathismas the sessional hymns of the octoikh. Polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 5th Resurrectional Gospel, from St. Luke per. 113. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, and of venerable Anna (both canons) on 8; Irmoi of the resurrectional canon. Katavasia of the Nativity. After the 3rd ode: kondak and sessional hymn of venerable Anna. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 5th Sunday Exapostilarion, *Glory*: of venerable Anna; *Both now*: theotokion of the 5th exapostilarion. At the praises: 4 stykhyry of the octoikh and 4 of venerable Anna, *Glory*: 5th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having arisen*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of venerable Anna. Kondak of the resurrectional tone and of venerable Anna alternately.

At the Liturgy: At the entrance,

Sunday tropar
Tropar of venerable Anna
Glory: Sunday Kondak
Both now: Kondak of venerable Anna

Prokeimen of the tone and of venerable Anna. Epistle to the Ephesians per. 233 and Galatians per. 210. Gospel from St. Luke, per. 85 and 36. The Communion hymn of Sunday and of venerable Anna.

Monday
10/**23** *28th Sunday after Pentecost.* Martyr Menas, Hermogenes and Eugraphus (313). Martyr Gemellus of Paphlagonia (361). St. Thomas of Bithynia (X).

Blessed John, king of Serbia (1503) and his parents Stephen (1468) and Angelina Brancovich (XVI). *St. Ioasaph, Bp. of Bilhorod (1754).*
Nativity fast

Liturgy: II Tim. 2:20-26; Mk. 8: 11-21

Tuesday
11/**24** Ven. Daniel the Stylite of Constantinople (490). Martys Acepsius and Aeithalas at Arbela in Assyria (354). Martyr Mirax of Egypt (ca. 640). St. Luke the New Stylite of Chalcedon (979). *Ven. Nicon the dry of the Near Kyivan Caves (XII).*
Nativity fast, fish, wine and oil allowed

Ord.: II Tim. 3:16-4::4; Mk. 8: 22-26

Wednesday
12/**25** St. Spiridon the Wonderworker, Bp. of Tremithus (348). Martyr Synesius of Rome (270-275).
Nativity fast, wine and oil allowed

Liturgy: II Tim. 4:9-22; Mk. 8: 30-34 *(Ord.)*; Heb. 13:17-21; Lk. 6:17-23 *(Hierarch)*.

Thursday
13/**26** Martyrs Eustratius, Auxentius, Eugene, Mardarius and Orestes (284-305). Virgin-martyr Lucy of Syracuse (304). *Ven. Mardarius, recluse, of the Kyivan Caves (XIII).*
Nativity fast, fish, wine and oil allowed

Liturgy: Titus 1:5 – 2:1; Mk. 9: 10 - 16

Friday
14/**27** Martyrs Thyrsus, Leucis and Callinicus (249-251). Martys Apollonius, Philemon, Arianus, and Theoctychus of Alexandria (ca. 305).
Nativity fast

Ord.: Titus 1:15-2:10; M. 9: 33-41

Saturday
15/**28** Hieromartyr Eleutherius, Bp. of Illyria, and his mother Martyr Anthis, Martyr Coremonus the eparch, and two executioners who suffered with them (I). Ven. Paul of Latros (955). Martyr Eleutherius at Constantinople (IV). St. Pardus, hermit of Palestine (VI). St. Stephen the Confessor, Archbishop of Surozh (ca. 790).
Nativity fast, fish, wine and oil allowed

Ord.: Eph. 1:16-23; Lk. 14: 1-11

Sunday
16/**29** **28th Sunday after Pentecost. Tone 3. Sunday of the Holy Forefathers.** Prophet Haggai (500 B.C.). Martyr Marinus of Rome (283). Blessed Empress Theophania of Byzantium (893).

Matins: G6 – Lk. 24:36-53
Liturgy: Col 3: 4-11 *(29th Sunday)*; Lk. 14: 16-24 *(28th Sunday)*.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the octoikh and 4 of the forefathers; *Glory*; of the forefathers, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. At the aposticha: stykhyry of the octoikh, *Glory*: of the forefathers, *both now:* theotokion. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the forefathers once.

At Matins: At *God is the Lord*: Sunday tropar (twice), *Glory*: *Both now*: of the forefathers. After the kathismas the sessional hymns of the Resurrection. Polyelei. Resurrectional evlogitaria. Hypakoe, gradual hymns and Prokeimen of the tone. 6th Resurrectional Gospel, from St. Luke per. 114. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, prophet on 4 and the forefathers on 6; Irmoi of the resurrectional canon. Katavasia – *Christ is born*. After the 3rd ode: hypakoe of the forefathers. After the 6th ode: kondak of the forefathers. At the 9th ode: *More honourable.* 6th Sunday Exapostilarion *Glory*: of the forefathers, *Both now*: *The Great Sun*. At the praises: 4 stykhyry of the octoikh and 4 of the forefathers, *Glory*: of the forefathers; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. *Glory: both now.* 6th matinal doxasticon. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the forefathers. Kondak of the forefathers.

At the Liturgy: At the entrance, tropar of the resurrectional tone, tropar of the forefathers, *Glory: both now:* kondak of the forefathers. Prokeimen, song of the Fathers – *Blessed art Thou, O Lord, God of our Fathers.* Epistle to the Colossians per. 257. Gospel from St. Luke, per. 76. Communion hymns – *Praise the Lord* and *Rejoice in the Lord, you righteous.*

Monday
17/**30** *29th week after Pentecost.* Holy Prophet Daniel and the three Holy Youths: Ananias, Azarias and Misael (600 B.C.). St. Daniel the Confessor (in schema Stephen) of Spain and Egypt (X).

Nativity fast

Ord.: Heb. 3:5-11, 17-19; Mk. 9:42 – 10:1

Tuesday
18/**31** Martyr Sebastian and his companions: Martyrs Nicostratus, Zoe, Castorius, Tranquillinus, Marcellinus, Mark, Claudius, Symphorian, Victorinus, Tiburtius, and Castulus. (287). St. Modestus I, Archbishop of Jerusalem (IV). St. Florus, bp. of Amisus (VII). St. Michael the Confessor at Constantinople (845).
Nativity fast, fish, wine and oil allowed

Ord.: Heb. 4:1-13; Mk. 10: 2-12

The End of the Typicon
for the year of the Lord 2019 (NS)

Unto God be the Glory!

Appendix One

Concerning the order of Tropars and Kondaks at the Little Entrance of the Divine Liturgy.

At the Little Entrance of the Divine Liturgy, according to the *Typikon,* we should sing the tropar and the kondak of the day, of the church, of the *Menaion* (i.e., of the feast or of the saint). The daily tropar and kondak are the tropar and kondak of the day of the week. Each day of the week has a special commemoration, and thus, its own tropar and kondak. On Mondays we commemorate the Angelic Powers. On Tuesdays — St. John the Baptist. On Wednesdays and Fridays — the Holy Cross. On Thursdays — the Holy Apostles and St. Ni cholas. On Saturdays — all the saints and the departed. On Sundays — the Holy Resurrection. Each tone of the *Oktoikh* has its own tropar and kondak of the Resurrection. The tropar and kondak of the*Menaion* ("of the saint" or "of the feast") are the tropar and the kondak of the saint or of the feast which falls on that specific day of the calendar. The tropar and kondak "of the church" is the tropar and the kondak of the feast of the Lord or of the Theotokos, or of the saint, to which the church has been dedicated.

All the tropars are to be sung first, and then, all the kondaks. The hymns in honour of the Lord are to be sung first, those in honour of the Theotokos — in second place, and finally, those in honour of saints. The singing of tropars and kondaks usually concluded by the singing of a kondak in honour of the Theotokos, in the sixth tone: *Protection of Christians,* or by another kondak, as prescribed by the *Typikon.*

The order of tropars and kondaks depends if the church was dedicated to the Lord, to the Theotokos or to a saint.

I. ORDER OF TROPARS AND KONDAKS ON A SUNDAY – *ABBREVIATED PARISH USAGE*

The order for the Tropars and Kondaks is given in full below. This proposed abbreviated order is intended for parish use where for whatever reason the pastor feels it would be useful.

1) On all Sundays when the commemoration of the feast or saint is of a Polyelei level or lesser, we observe the following order: In a temple dedicated to the Lord:

Tropar of the tone
Glory: Both now:
Kondak of the tone

In a temple dedicated to the Theotokos

Tropar of the tone
Tropar of the Temple

Glory: Kondak of the tone
Both now: Kondak of the Temple

In a temple dedicated to a saint

Tropar of the tone
Tropar of the patron saint of the temple
Kondak of the tone
Glory: Kondak of the patron saint of the temple
Both now: "O Protection of Christians"

2) When a great feast, or a feast of a vigil rank or higher falls on a Sunday, we observe the order as given below in section II.

II. ORDER OF TROPARS AND KONDAKS ON A SUNDAY – ***In full, as per the Typicon***

A. In a church dedicated to the Lord:

1) When one of the twelve major feasts of the Lord falls on a Sunday: tropar and kondak of the feast.

2) When one of the great feasts of the Lord (not one of the major twelve) falls on Sunday: tropar of the Resurrection (of the tone), of the feast, and of the saint; kondak: of the Resurrection (of the tone), of the saint and of the feast.

3) When one of the twelve major feasts of the Theotokos falls on a Sunday: tropar of the Resurrection (of the tone) and of the feast; kondaks: of the Resurrection (of the tone) and of the feast.

4) When one of the great feasts of the Theotokos (but not one of the major twelve) falls on a Sunday: tropar of the Resurrection (of the tone), of the feast and of the saint; kondak of the Resurrection (of the tone), of the saint and of the feast.

5) On a Sunday which falls during the forefeast or afterfeast periods of a feast of the Lord or of the Theotokos: tropar of the Resurrection (of the tone), of the forefeast or of the feast, and of the saint; kondak of the Resurrection (of the tone), of the saint and of the forefeast or of the feast.

6) If the leavetaking of a feast of the Lord or of the Theotokos falls on a Sunday: tropar of the Resurrection (of the tone) and of the feast; kondak of the Resurrection (of the tone) and of the feast. Sometimes the tropar and the kondak of a saint are added, if on that day, we sang the Polyelei for that saint.

7) When the memory of a saint (with Polyeleos, Doxology, or even with a simple commemoration) falls on a Sunday: tropar of the Resurrection (of the tone) and of the

saint (one or two); kondak of the Resurrection (of the tone) and of the saint (one or two) and *Protection of Christians.*

B. In a church dedicated to the Theotokos:

1) When one of the twelve major feasts of the Lord falls on a Sunday: tropar and kondak of the feast.

2) When one of the great feasts of the Lord (not one of the major twelve) falls on Sunday: tropar of the Resurrection (of the tone), of the feast, and of the saint; kondak: of the Resurrection (of the tone), of the saint and of the feast.

3) When one of the twelve major feasts of the Theotokos falls on a Sunday: tropar of the Resur rec tion (of the tone) and of the feast; kondak: of the Resurrection (of the tone) and of the feast.

4) When one of the great feasts of the Theotokos (but not one of the major twelve) falls on a Sunday: tropar of the Resurrection (of the tone), of the feast and of the saint; kondak of the Resurrection (of the tone), of the saint and of the feast.

5) On a Sunday which falls during the forefeast or afterfeast of a feast of the Lord: tropar of the Resurrection (of the tone), of the forefeast or of the feast, of the church, and of the saint; kondak of the saint and of the forefeast or of the feast. If there is no tropar and kondak of the saint, then we sing the following kondak: of the Resurrection (of the tone), of the church and of the forefeast or of the feast.

6) On a Sunday which falls during the forefeast or afterfeast of a feast of the Theotokos: tropar of the Resurrection (of the tone), of the forefeast or of the feast, of the church, and of the saint; kondak of the Resurrection (of the tone), of the saint and of the forefeast or of the feast.

7) If the leavetaking of a feast of the Lord or of the Theotokos falls on a Sunday: tropar of the Resurrection (of the tone), of the feast and of the saint; kondak of the Resurrection (of the tone), of the saint and of the feast.

8) When the memory of a saint (with Polyeleos, Doxology, or even with a simple memory) falls on a Sunday: tropar of the Resurrection (of the tone), of the church and of the saint (one or two); kondak of the Resurrection (of the tone) and of the saint (one or two) and of the church.

C. In a church dedicated to a saint:

1) When one of the twelve major feasts of the Lord falls on a Sunday: tropar and kondak of the feast.

2) When one of the great feasts of the Lord (not one of the major twelve) falls on Sunday: tropar of the Resurrection (of the tone), of the feast, and of the saint; kondak: of the Resurrection (of the tone), of the saint and of the feast.

3) When one of the twelve major feasts of the Theotokos falls on a Sunday: tropar of the Resurrection (of the tone) and of the feast; kondak: of the Resurrection (of the tone) and of the feast.

4) When one of the great feasts of the Theotokos (but not one of the major twelve) falls on a Sunday: tropar of the Resurrection (of the tone), of the feast and of the saint; kondak of the Resurrection (of the tone), of the saint and of the feast.

5) On a Sunday which falls during the forefeast or afterfeast of a feast of the Lord or of the The o tokos: tropar of the Resurrection (of the tone), of the forefeast or of the feast, of the church, and of the saint; kondak of the Resurrection (of the tone), of the church, of the saint, and of the forefeast or of the feast.

6) If the leavetaking of a feast of the Lord or of the Theotokos falls on a Sunday: tropar of the Resurrection (of the tone) and of the feast; kondak of the Resurrection (of the tone) and of the feast. (Some times a tropar and a kondak of a saint may be added, if we sang the Polyeleos for that saint.

7) When the memory of a saint (for whom we celebrate a Vigil) falls on a Sunday: tropar of the Resurrection (of the tone) and of the saint; kondak of the Resurrection (of the tone) and of the saint, of the church, and *Protection of Christians.*

8) When the memory of a saint (for whom we do not celebrate a Vigil) falls on a Sunday: tropar of the Resurrection (of the tone), of the church and of the saint; kondak of the Resurrection (of the tone), of the church, of the saint and *Protection of Christians.*

ORDER OF TROPARS AND KONDAKS OTHER DAYS OF THE WEEK

A. In a church dedicated to the Lord:

1) On one of the twelve major feasts of the Lord or of the Theotokos: tropar and kondak of the feast.

2) On one of the great feasts of the Lord or of the Theotokos (not one of the major twelve): tropar of the feast and of the saint; kondak: of the saint and of the feast.

3) During the forefeast or afterfeast of a feast of the Lord: tropar of the forefeast or of the feast, and of the saint; kondak of the saint and of the forefeast or of the feast.

4) During the forefeast or afterfeast of a feast of the Theotokos: tropar of the church, of the fore feast or of the feast, and of the saint; kondak of the church, the saint and of the forefeast or of the feast.

5) On the leavetaking of a feast of the Lord or of the Theotokos: tropar and kondak of the feast (Sometimes the tropar and the kondak of a saint may be added, if on that day, we sang the Polyeleos for that saint).

6) When commemorating a saint (to whom we celebrate a Vigil, Polyeleos or Doxology): tropar of the church and of the saint; kondak of the saint and of the church.

7) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on Monday, Tuesday or Thursday: tropar of the church, of the day (on Thursday: two tropars) and of the saint (one or two); kondak of the day (on Thursday: two tropars), of the saint (one or two): *Glory:* kondak for the departed: *Both now:* kondak of the church.

8) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on a Wednesday or Friday: tropar of the Cross and of the saint (one or two); kondak of the Cross, of the saint (one or two): *Glory:* kondak for the departed: *Both now:* kondak of the church.

9) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on Saturday: tropar of the church, of the day *(Apostles, Martyrs)* and of the saint (one or two); kondak of the church, of the saint (one or two): *Glory:* kondak for the departed: *Both now:* kondak of the day *The universe brings to Thee the first fruits of nature.*

B. In a church dedicated to the Theotokos:

1) On one of the twelve major feasts of the Lord or of the Theotokos: tropar and kondak of the feast.

2) On one of the great feasts of the Lord or of the Theotokos (not one of the major twelve): tropar of the feast and of the saint; kondak: of the saint and of the feast.

3) During the forefeast or afterfeast of a feast of the Lord: tropar of the forefeast or of the feast, of the church and of the saint; kondak of the church, of the saint and of the forefeast or of the feast.

4) During the forefeast or afterfeast of a feast of the Theotokos: tropar of the forefeast or of the feast and of the saint; kondak of the saint and of the forefeast or of the feast.

5) On the leavetaking of a feast of the Lord or of the Theotokos: tropar and kondak of the feast (Sometimes the tropar and the kondak of a saint may be added, if on that day, we sang the Polyeleos for that saint).

6) When commemorating a saint (to whom we celebrate a Vigil, Polyeleos or Doxology): tropar of the church and of the saint; kondak of the saint and of the church.

7) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on Monday, Tuesday or Thursday: tropar of the church, of the day (on Thursday: two tropars) and of the saint (one or two); kondak of the day (on Thursday: two tropars), of the saint (one or two): *Glory:* kondak for the de parted: *Both now:* kondak of the church.

8) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on Wednesday or Friday: tropar of the Cross, or the church and of the saint (one or two); kondak of the Cross, of the saint (one or two): *Glory:* kondak for the departed: *Both now:* kondak of the church.

9) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on Saturday: tropar of the church, of the day *(Apostles, Martyrs)* and of the saint (one or two); kondak of the church, of the saint (one or two): *Glory:* kondak for the departed: *Both now:* kondak of the day *The universe brings to Thee the first fruits of nature.*

C. In a church dedicated to a saint:

1) On one of the twelve major feasts of the Lord or of the Theotokos: tropar and kondak of the feast.

2) On one of the great feasts of the Lord or of the Theotokos (not one of the major twelve): tropar of the feast and of the saint; kondak: of the saint and of the feast.

3) During the forefeast or afterfeast of a feast of the Lord or of the Theotokos: tropar of the forefeast or of the feast, of the church and of the saint; kondak of the church, the saint and of the forefeast or of the feast.

4) On the leavetaking of a feast of the Lord or of the Theotokos: tropar and kondak of the feast (Sometimes the tropar and the kondak of a saint may be added, if on that day, we sang the Polyeleos for that saint).

5) When commemorating a saint (to whom we celebrate a Vigil): tropar of the saint; kondak of the saint and *Protection of Christians.*

6) When commemorating a saint (to whom we celebrate a Polyeleos or a Doxology): tropar of the church and of the saint; kondak of the church and of the saint and *Protection of Christians.*

7) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on any day of the week, except Saturday or Sunday: tropar of the day (on Thursday: two tropar), of the church and of the saint (one or two); kondak of the day (on Thursday: two tropar), of the church and of the saint (one or two): *Glory:* kondak for the departed: *Both now: Protection of Christians.*

8) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on Saturday: tropar of the day *(Apostles, Martyrs)* and of the saint (one or two); kondak of the saint (one or two): *Glory:* kondak for the departed: *Both now:* kondak of Saturday *To You, O Lord, Creator of all things.*

Appendix Two

Order of Tropars at the end of Vespers

(When Vespers is served by itself, i.e., without Orthros)

1. On the eve of Sunday (Saturday evening)
   - ***a. Simple service***

     Tropar of the tone

     Glory: Tropar of the menaion

     Both now: Theotokion *in the tone of the previous tropar*

   - *b.* ***Vigil service*** *(i.e., a vigil-rank feast when the vigil isn't served)*

     Tropar of the tone

     Glory: Tropar of the feast

     Both now: Theotokion *in the tone of the previous tropar*

     (*Exception: on feasts of the Theotokos we sing the tropar of the tone, Glory: both now and the tropar of the feast)

   - ***c. During fore-feasts and after-feasts***

     Tropar of the tone

     Glory: Tropar of the menaion

     Both now: Tropar of the feast

   - ***d. Leavetaking of a Great Feast***

     Tropar of the tone

     Glory: Both now.

     Tropar of the feast

2. ***When the eve of a Great Feast falls on a weeknight***

   Tropar of the Feast

   Glory: both now.

   Theotokion in the tone of the Tropar of the Feast

   (*Exception: on Friday evening we sing the Theotokion of the tone of the week)

Appendix three

Concerning the reading of the Epistle

The reading of the Epistle at the Divine Liturgy is preceded by a Prokeimen (a verse from the Psalms), and when there are two readings of the Epistle, there shall be two Prokeimens. The Prokeimen is said by the reader, standing in the center of the church, and sung by the choir in the following manner. After the Trisagion:

Deacon: *Let us be attentive.*
Priest: *Peace be unto all.*
Reader: **And to your spirit.**
Deacon: *Wisdom.*
Reader: **Prokeimen in the ... tone:** and the reader announces the Prokeimen in full.
The choir sings the Prokeimen in the proper tone.
The reader: reads the verse of the Prokeimen.
The choir sings the Prokeimen a second time.
The reader: reads the first part of the Prokeimen.
The choir sings the second part of the Prokeimen in the same tone.

If there shall be two Prokeimens, the reader, instead of reading the first part of the first Prokeimen, says: *"***Another Prokeimen in tone…***"* and reads the second Prokeimen in full. And the choir sings the second Prokeimen in the proper tone.
After the Prokeimen:

Deacon: *Wisdom.*
The reader: announces the title of the Epistle (If there shall be two readings, he announces only the first one).
Deacon: *Let us be attentive.*
The reader reads the Epistle (if there shall be two readings, he reads the second one immediately after the first one, without announcing the title).

Priest (after the reading): *Peace be unto you.*
Reader: **And to your spirit.**
Deacon: *Wisdom.*
Reader: **Alleluia in tone…**
The choir sings Alleluia (thrice) in the proper tone.
The reader: reads the first verse of the Alleluia.
The choir sings Alleluia (thrice) a second time.
The reader: reads the second verse of the Alleluia.
The choir sings Alleluia (thrice) a third time.

If there shall be two series of Alleluia verses, the readers says: *Alleluia in the ... tone.* And reads immediately the first verse (from the first series). The choir sings Alleluia (thrice) in the proper tone.
The reader: reads the second verse (from the first series). The choir sings Alleluia (thrice) a second time.
The reader: reads the first verse of the second series. And the choir sings Alleluia (thrice) a third time.